

R.H. KOCH

## ĀVAŚYAKA-TALES FROM THE NAMASKĀRA-VYĀKHYĀ

### *Preface*

A voluminous collection of Jain tales, written in Prakrit and in part dating back to the first centuries AD, is recorded in the commentaries on the *Āvaśyakas*, the daily duties of Jain monks. Each narration is recorded in the context of a certain term drawn from the Jain religious system with the purpose of instructing Jain novices in such terms.

All the illustrative stories are written in short sentences, which we can describe as "a telegram style". They contain a wide variety of themes presented as more or less colourful descriptions of early Indian society; they have been derived as much from the sphere of worldly as of spiritual concerns. They include tales whose themes and specific terminology indicate that they have doubtlessly been composed by Jain authors. Moreover, we encounter names and motifs that are well known to us from the parallel Buddhist or Brahmanic records, or which at least originated there. In addition, there are examples that are deeply rooted in common belief.

I have selected the tales dealt with in this paper with the intention in each case of presenting an impressive example of the representative type. It is also my hope that this will focus the interest of a larger

audience upon a field of Indological research that in my opinion has not received the attention it deserves<sup>1</sup>.

The first example illustrates the accumulation, realisation and destruction of *karman* according to the Jain belief. The reader is given insight into the Jain awareness of a life (in this case that of the girl Dhanaśrī) as manifested in several existences and is made aware of how the false accusations levelled during the existence here described will affect her future life.

The description of a magic ritual for healing a sick lady contained in the following story is surely without parallel. The author has moreover incorporated a list of the traditional *brahmacārya-guṇṭi*<sup>2</sup> into a polemical passage that is critical of Brahmanic sectarians.

A rich source for all those interested in motif research is provided by the next story, the famous tale featuring the clever Rohaka, to whom the king sends a list of riddles in the form of a catchword verse.

The final example is a semi-historical record dealing with the strategies employed by the notorious Cāṇakya, who is also known by

1. Regarding the proper names mentioned in this paper compare M.L. MEHTA and K.R. CHANDRA, *Prakrit Proper Names*, 2 vols., compiled by Mohanlal Mehta and K. Rishabh Chandra, in «L.D. Series», 28, 37 (Ahmedabad, 1970/72) = PrPN. Further information for each of the stories included in this paper can be gained from R. H. KOCH, *Die Namaskāra-vyākhyā der Āvaśyaka-Tradition*, diss. (München, 1990), pp. 106-13 (Dhanaśrī and the lost necklace); pp. 118-33 (A wealthy tradesman seeks the love of a queen); pp. 172-87 (The clever Rohaka); pp. 304-21 (Cāṇakya).

2. The *brahmacārya-guṇṭi* or “the rules for a life of chastity” are described in chapter 16 of the Uttarādhyayana-sūtra (Śrī-Ātma Devendra-śrīman-Nemicandrasūri-vihita-sukhabodhākhya-vṛtti-yutāni śrī-Uttarādhyayanāni, 2 vols., Śrī-Ātma-Vallabha-Granthāṅka, 12 – Bombay, 1937 –, fols. 159-65). A probably earlier version of this chapter is to be found in the Āvaśyaka-cūrṇi (supra n. 6), 2.113.14-116.5), where nine rules are explained in prose and again in Śloka stanzas. Nemicandra, the author of the commentary on the Uttarādhyayanāni in contrast mentions altogether ten rules for a life of chastity. For a commented text of Uttarādhyayana 16 compare J. CHARPENTIER, *The Uttarādhyayanasūtra* (Uppsala, 1922), pp. 128-34 (text) and p. 339f. (notes). For an English translation see H. JACOBI, *Jain Sūtras translated from Prakrit, Part II: The Uttarādhyayana Sūtra, The Sūtrakṛtāṅga Sūtra*, SBE, 45 (Oxford, 1895), pp. 73-7. Regarding JACOBI’s translation of the first six *brahmacārya-guṇṭi* compare L. ALSDORF, *Itihāsa-pariṇā*, III, 2 (1958), p. 265. In Haribhadra’s commentary only a short passage deals with this topic (infra n. 7 [1984]), 2.104b.10-15. Compare also SCHUBRING (infra n. 10), p. 192f. § 174 on the nine *brahmacārya-guṇṭi* as recorded in the Sthānāṅga-sūtra (*Suttāgame*, 1.295 vss. 863-65).

the name Kauṭilya because of what are termed his "crooked tactics" (*kuṭīla-nīti*), used in order to enable Candragupta to seize power<sup>3</sup>.

There now follows a general introduction to the commentary literature on the *Āvaśyakas* containing some remarks on the various commentaries at our disposal. This is followed by a review on the section of the commentaries that deals with the first prayer of the Jains, the *namaskāra*<sup>4</sup>, and in which the narrations presented in this paper are recorded. Here the location of our examples is in each case shown by the *Āvaśyaka-niryukti* stanzas<sup>5</sup> providing the terms that are illustrated by means of the tales dealt with in this paper. There then follow the Prakrit texts giving the parallel accounts as recorded in the *Āvaśyaka-cūrṇi* of Jinadāsa (7<sup>th</sup> century AD)<sup>6</sup> and the *Āvaśyaka-ṭīkā*s of Haribhadra (8<sup>th</sup> century AD)<sup>7</sup> and Malayagiri (11<sup>th</sup> century AD)<sup>8</sup>. In each case, the Prakrit texts have been provided in each case with a critical translation on the facing page.

I have presented both versions (Jinadāsa's *Āv.-cūrṇi*/Haribhadra's *Āv.-ṭīkā*) in contrast for the purpose to show that the version as cited by Haribhadra appears to be less authentic<sup>9</sup>.

3. For the main outlines of this story see J. JAIN, *Life in Ancient India as Depicted in the Jain Canon and Commentaries* (New Delhi, 1984), p. 453f..

4. *namo arihantāṇaṃ namo siddhāṇaṃ namo āyariyāṇaṃ namo uvajjhāyāṇaṃ namo loe savvasāhūṇaṃ*.

5. According to the version of the *Āvaśyaka-niryukti* as cited by the commentator Haribhadra (infra n. 7).

6. *Śrīmaṃ-Jinadāsa-gaṇimahattara-kṛtayā sūtra-cūrṇyā sametaṃ śrīmad-Āvaśyaka-sūtram*, 2 vols., ed. Ānandasāgara sūri, Ṛṣabha-devaṃ Keśarīmālajī Śvetāmbara Saṃsthā (Ratlām, 1928-29) = *Āv.-cū.*

7. *Śrīmad-bhāvaviraha-Haribhadra-sūri-sūtrita-vṛtṭy-alaṃkṛtaṃ śrīmad-Āvaśyaka-sūtram*, 2 vols., Āgamodaya Samiti (Bombay, 1916-17) = *Āv.-ṭīkā* (H) [repr. *Śrīmad-Haribhadrasūri-viracita-ṭīkā-alaṃkṛtā Śrī-Āvaśyakasūtram*, 2 vols., Śrī Bherulāl Kanaiyālāl Kothārī Dhārmika Trust (Bombay, 1984)].

8. *Śrīmaṃ-Malayagiryācārya-kṛta-vivāraṇa-yutaṃ śrī-Āvaśyakasūtram*, 3 vols., Āgamodaya-Samiti, 56.60.85 (Bombay, 1928.32.36) = *Āv.-ṭīkā* (M).

9. Compare for example the erroneous interpretation of the term *poyaya* (Skt. *pautava*) by Haribhadra: R. H. KOCH, *poyaya*, IJ, 41 (1998), p. 155f..

## The Āvaśyaka commentaries

The Āvaśyaka commentaries<sup>10</sup> are based to a lesser degree on the Āvaśyaka-sūtra (Āvassaya-sutta) than on the Āvaśyaka-niryukti

10. A survey on the contents of the Āvassaya-nijjuttī, that appears to be a commentary-like treatise on the Āvassaya-sutta, at the beginning of the 19<sup>th</sup> century provides W. SCHUBRING, *Die Lehre der Jainas nach den alten Quellen dargestellt*, GIAPhA, III, 7 (Berlin, 1935), p. 81f. [= W. SCHUBRING, *The Doctrine of the Jainas*, Motilal Banarsidass (1962/78)]. More detailed the stanzas of the Āvassaya-nijjuttī are described by K. K. DIXIT, *Jaina Ontology* (Ahmedabad, 1971), pp. 75-78. About the original parts of the Āvassaya-sutta and the different layers of the Āvassaya-nijjuttī: E. LEUMANN, *Übersicht über die Āvaśyaka-Literatur*, ANIS, 4 (Hamburg, 1934). The first part of the Āvassaya-*tales* (which are probable borrowed from the Kappa-tradition for the purpose of illustrating certain terms from the Āvassaya-nijjuttī-stanzas) are published by E. LEUMANN, *Die Āvaśyaka-Erzählungen*, AKM, 10, 2 (Leipzig, 1897), translated to a certain part: J. HERTEL, *Die Erzählungsliteratur der Jainas*, Geist des Ostens (Leipzig, 1913) [according to the version in HARI BHADRA's *Upadeśapada*, ed. Prāṭhapa Vijaya Gaṇi, Śrīman Mukti Kamal Jain Mohan Mālā, puṣpa 19 (Baroda, 1923)]. A critical edition of all narrations, which are recorded in the part called *Namaskāra-vyākhyā* are published and translated by R. H. KOCH (supra n. 1) [for a survey on these tales see A. METTE, *The Tales belonging to the Namaskāra-vyākhyā of the Āvaśyaka-cūṃi*. A survey, IT, 11 (1983), pp. 129-44]. References to various Āvaśyaka-stories are to be found in the treatises of N. BALBIR, *The Micro-Genre of Dāna-Stories in Jain Literature: Problems of Interrelation and Diffusion*, IT, 11 (1983), pp. 145-61; K. VERCLAS, *Die Āvaśyaka-Erzählungen über die Upasargas des Mahāvīra im Vergleich mit den Versuchungen des Bodhisattva in der buddhistischen Literatur*, diss. (Hamburg, 1978); R. H. KOCH, *Udayana and Vāsavadattā according to the Āvaśyaka-tradition*, IT, 21/22 (1995-96), pp. 183-95; R. H. KOCH (supra n. 9). For the comparison of certain Āvassaya-*tales* with similar accounts as recorded in Saṅghadāsa's *Vasudevahiṇḍī*: F.-R. HAMM, *Jaina-Versionen der Sodāsa-Sage* (Hamburg, 1951); R. H. KOCH, *Subhūma in den Jaina-Versionen der Paraśurāma-Erzählung*, BIS, 11 (1998). References to certain individuals mentioned in the Āvassaya-sources are to be found within PrPN (supra n. 1). A comprehensive research for aspects of the cultural history on the Āvassaya-sources etc. is provided by J. JAIN, (supra n. 3). References to certain Āvassaya-*tales* are further to be found in the commentaries on the *Dasaveyāliya-nijjuttī* E. LEUMANN, *Daśavaikālika-sūtra und -niryukti, nach dem Erzählungsgehalt untersucht und herausgegeben*, ZDMG, 46 (1892), pp. 592-95; in the *Parīṣiṣṭaparvan* – HEMACANDRA, *Sihavirāvalīcarita or Parīṣiṣṭaparvan - Being An Appendix Of The Triṣaṣṭi-śālākāpuruṣacarita*, ed. H. Jacobi, BI, 96 (1932), pp. VIII-X (Intr.); in the *Manipaticarita* – R. WILLIAMS, *Two Prakrit Versions of the Manipati-carita* (London, 1959), pp. 17-45; partly composed on the Āvassaya-sources are: HARI BHADRA's *Samarāicca Kahā. A Jaina Prakṛta Work*, ed. H. Jacobi (Calcutta, 1926). PRADYUMNASŪRIS's *Mūlaśuddhiprakaraṇa*, ed. Pt. A. M. BHOJAK, PTSS, 15, Vol. I (Varanasi, Ahmedabad, 1971). etc.. For a late Sanskrit-version of the Āvassaya-*tales*: HEMACANDRA, *Triṣaṣṭiśālākāpuruṣacaritra*, 10 vols. (Bhāvnagar, 1904-1908), transl. by H. M. JOHNSON, *Hemacandra's Triṣaṣṭiśālākāpuruṣacaritra*, 6 vols. (Baroda 1931-62) = Gaekwad Or. Ser. 51, 77, 108, 125, 139, 140).

(*Āvassaya-nijjuttī*). The latter provides us with an idea of the original components of the *Āvaśyaka-sūtra* insofar as the *Āvaśyaka-niryukti* reflects the protocol of the instruction of young Jain monks in the content of the *Āvaśyaka-sūtra*. Despite the strict precept of the Jains that a *sūtra* always has validity for all time and can never be changed, the actual *Āvaśyaka-sūtra* as published in the Jain Āgama Series<sup>11</sup> would appear not to be identical with the *Āvaśyaka-sūtra* as suggested in the *Āvaśyaka-niryukti*.

In contrast to the *Āvaśyaka-sūtra*, the words of the *Āvaśyaka-niryukti* were never fixed and finalised as a separate work. With the development of the Jain religious system, the way of explanation likewise changed in the course of time. Similarly the *Āvaśyaka-niryukti*, that is to say the curriculum for the instruction of Jain novices, also underwent gradual change.

Since the *Āvaśyaka-niryukti* consists merely of a list of single Prakrit terms versified in the Āryā-metre, their interpretation became increasingly difficult as knowledge of the Prakrit language diminished and as the religious system – especially the methodology of scholastic exposition – became more extensive. For this reason, the commentaries are of indispensable assistance in understanding the *Āvaśyaka-niryukti*.

The scholar Jinadāsa composed the earliest known Prakrit commentary on a *Āvaśyaka-niryukti*. This *Āvaśyaka-niryukti* in its entirety has, however, not survived. Jinadāsa cites only the *prāṭikas* of the *Āvaśyaka-niryukti* stanzas upon which he is commenting. Some hundred years later, the commentator Haribhadra was the first to write a Sanskrit commentary, thereby launching the *Āvaśyaka-ṭīkā* tradition.<sup>7</sup> He in contrast to Jinadāsa cites all *Āvaśyaka-niryukti* stanzas. A comparison of these *Āvaśyaka-niryukti* stanzas with the *prāṭikas* as recorded by Jinadāsa helps us to reconstruct the stanzas of the *Āvaśyaka-niryukti* upon which Jinadāsa had commented. The latter must have consisted of significantly fewer stanzas. A third commentary is written by Malayagiri,<sup>8</sup> who comments – as does Haribhadra – in Sanskrit. He too cites the complete *Āvaśyaka-niryukti*, which is again more extensive than the *Āvaśyaka-niryukti* as cited by Haribhadra.

11. *Dasaveyāliyasuttam, Uttarajjhayaṇāṇi and Āvassayasuttam*, ed. Shri Puṇyavijayaji and Pt. Amritlāl Mohanlāl Bhojak, JĀS, 15 (1977), pp. 331-58.

This makes it evident that we should never speak of “the *Āvaśyaka-niryukti*” since each of the three commentaries, which we may use for investigative purposes, is based on a different version of the *Āvaśyaka-niryukti*. Further support for this theses regarding the course of the development of the *Āvaśyaka-niryukti* is furnished by a consideration of the few stanzas that comprise the early Digambara *Āvaśyaka-niryukti*<sup>12</sup>.

Although the *Āvaśyaka-niryukti* and the commentaries changed in the course of time, the narrative parts included in the commentaries for the illustration of those terms as provided by the *Āvaśyaka-niryukti* stanzas never altered. Consequently, the three above-mentioned commentators have in each case provided us with a parallel version that remains untouched in its original Prakrit idiom.

We can therefore consider ourselves fortunate in having three parallel sources that facilitate a better understanding of the tales. In some cases, it is moreover of assistance to consult a *chāyā*, as added only to Haribhadra’s commentary, which provides a translation of the words of the stories into Jain Sanskrit.

### The Namaskāra-vyākhyā

The part of the *Āvaśyaka* commentaries that deals with the prayer *namaskāra* explains the various components of this formula, the terms *arhat*, *siddha*, *upādhyaya*, *ācārya* and *sādhu*. With the exception of few examples the narrations are concentrated round the two terms *arhat* and *siddha* only.

#### Explanation of the term *arhat*

In the section dealing with the term *arhat* we come across a śloka (*Āvaśyaka-niryukti* 918 as recorded in Haribhadra’s *Āvaśyaka-ṭīkā*) that gives a list of evil aspects roused by strong emotions, meaning, that only those are worthy to be venerated by the *namaskāra* (vice supra

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12. *Mūlācāra*, Anantakīrti Digambar Jain Granthamālā (Bombay, 1919). Compare LEUMANN (supra n. 10 [1934]), pp. 16-17a.

note 4), who has bend *rāga* “love”, *dveṣa* “hatred”, *kāṣaya* “passions”, *indriya* “sense organs”, *pārīsaḥa* “troubles” and *upasarga* “obstacle”.

Āv.-ṭikā (H): 1.fol. 1.387b, 6

*rāga-ddosa-kasāe indīāṇi a pañcavi | parīsahe uvassagge, nāmayantā  
namo ’rihā ||918||*

Jinadāsa mentions in his *Āvaśyaka-cūrṇi* only the *pratīka* of *Āvaśyaka-niryukti* 918:

Āv.-cū. 1.513,14

*rāga-ddosa-kasāe° ||9-32||918||*

Among the four passions (*kaṣāya*) the term *māyā* “supernatural power” is illustrated by means of the example about the girl Dhanaśrī (infra: 7-14). Another example is provided for demonstrating the power of the sense of seeing (*cakṣus*, infra: 15-26), one of the five organs (*indriya*).

#### Explanation of the term *siddha*

Two further narrations included in this paper are incorporated in the section dealing with the term *siddha*. The catch-words for this part are provided by the śloka *Āvaśyaka-niryukti* 927 (according to Haribhadra’s commentary). This stanza specifies eleven modifications of the meaning of the term *siddha* (“perfect”): *karma* “labour”, *śilpa* “trained profession”, *vidyā* “knowledge of magic”, *mantra* “knowledge of reciting formulas”, *yoga* “mixing substances”, *āgama* “knowledge of the canonical scripts”, *artha* “accumulating treasure”, *yātrā* “organizing journeys”, *abhiprāya* “realizing intentions”, *tāpas* “asceticism” and *karma-kṣaya* “destruction of *karma*”:

Āv.-ṭikā (H): 1.fol. 1.408a,5f.

*kamme 1 sippe a 2 vijjāya 3, mante 4 joge a 5 āgame 6 |  
attha 7 jattā 8 abhippāe 9, tave 10 kamma-kkhae 11 iya ||927||*

In this case Jinadāsa, the author of the *Āv.-cū.*, provides the eleven different kinds of a *siddha* in the form of a so-called *nikṣepa*:

Āv.-cū. 1.539,4-6

*idāṇiṃ siddhāṇa ṇamokkāro, rāgha sāgha saṃsiddhau siddhaḥ prāpta-  
ṇiṣṭha ity-anarthāntareṇa, jo jassa pāraṇ gato so siddho bhavati, tassa  
siddhassa imo nikkhevo coddasadhā – nāma-siddho ṭhavaṇa° davva°*

*kamma° sippa° vijiā° manta° joga° āgama° artha° jattā° abhippāe tave  
kammakkhayetti ya.*

By means of identification the term *abhiprāya* (Āv.-niry. 927.9) “intention” has been replaced with *buddhi* “cognition”<sup>13</sup>. This enabled the commentator to insert a comprehensive and finalized investigation about the *buddhi* in the plan of the *Āvaśyaka-niryukti*, that is probably borrowed from the *Nandī-sūtra*. The Jaina scholars specify the four kinds of *buddhi* as *utpattikā* “spontaneous cognition”, *vainayikī* “cognition relating to good behaviour”, *karmajā* “cognition resulting from practise” and *pārīṇāmikī buddhi* “cognition resulting from right deduction”. After the theoretical definition of each kind of *buddhi* a list of catch-words is provided for the purpose of illustrating the various terms.

For the explanation of *utpattikā buddhi* Haribhadra cites the stanza *Āvaśyaka-niryukti* 940f. with a list of altogether 27 catch-words. For instant indicates the phrase *Bharahasila* (Āv.-niry. 940.1) the famous story about the clever Rohaka, which is part of this paper (infra: 27-36):  
Āv.-ṭikā (H): fol. 1.415b,1-6

*Bharahasila 1 paṇia 2 rukkhe 3 khuḍḍaga 4 paḍa 5 saraḍa 6 kāga 7  
uccāre 8 |*

*gaya 9 ghayaṇa 10 gola 11 khaṃbhe 12 khuḍḍaga 13 magga 14 itthi 15  
pai 16 putte 17 ||940||*

*Bharahasila 1 miṇḍha 2 kukkuḍa 3 tila 4 vālua 5 hatthi 6 agaḍa 7 vaṇa-  
saṇḍe 8 |*

*pāyasa 9 aiā 10 patte 11 khāḍahilā 12 pañcapiaro a 13 ||941||*

*mahu-sittha 18 muddi 19 aṇke 20 a nāṇae 21 bhikkhu 22 ceḍaga-  
nihāṇe 23 |*

*sikkhā ya 24 atthasatthe 25 icchā ya maha 26 sayasahassee 27 ||942||*

Āv.-cū. 1.544,4

*Bharaha-sila-paṇa° ||9-58||940||*

13. Āv.-cū. (supra n. 6), 1.543,13: *idāṇiṇ abhippāya-siddho, abhippāo ṇāma buddhīe pajjāo, “abhippāyo”tti vā “buddhi”tti vā eg’attham sa ca abhiprāyaścatur-vidhāḥ*; Āv.-ṭikā (supra n. 7 [1984]), 1.414a,6 = Āv.-niry. 936: *jo nicca-siddha-jatto laddha-varo jo va Tuṇḍiy’āi vva so kira jattā-siddho ’bhippāo buddhi-pajjāo.*



There follow the stanzas Āvaśyaka-niryukti 949-951: a list of 22 catch-words for the illustration of *pāriṇāmikī buddhi*. The name *Cāṇakka* (Āv.-niry. 949.12) refers to the last example included in this paper, that deals with the crooked *Cāṇakya* (infra: 37-48).

Āv.-ṭīkā (H): 1.fol. 1.428a,5-10

*Abhae 1 siṭṭhi 2 kumāre 3 devī 4 Udiodae havai rāyā 5 |*  
*sāhū a Nandiseṇe 6 Dhaṇadatte 7 sāvaga 8 amacce 9 ||949||*

*khavage 10 amacca-putte 11 Cāṇakke ceva 12 Thūlabhadde a 13 |*  
*Nāsikka-Sundarīnande 14 Vaire 15 pariṇāmiā buddhī ||950||*

*calaṇ'āhaya 16 āmaṇḍe 17 maṇī a 18 sappe a 19 khaggi 20 thūbh' 21*  
*inde 22 |*  
*pariṇāmiā-buddhīe evaṃ-āī udāharaṇā ||951||*

Āv.-cū. 1.557,10

*Abhae° ||9-63||949|| khamae° ||9-64||950|| calaṇ'āhaṇa° ||9-65||951||*

Text and Translation<sup>14</sup>

ahavā "Savv'aṅgasundari" tti Āv.-cū., 1.526,3-528,8 = Āv.-ṭikā (H), 1.393b,6-396a,1

## 3 Āv.-cū. 1.526,3-10

- Vasantapuram nagaram Jiyasattū rāyā. Jiyavatti-Dhaṇāvahā bhātaro seṭṭhī. Dhaṇasirī ya tesinī bhagiñī. sā ya bāla-raṇḍā para-loga-ratā ya. pacchā*  
 6 *kapp'āgaya-Dhammaghos'āyariya-sagāse paḍibuddhā. bhātaro vi sineheṇa saha pavvatitum icchanti. te saṃsāra-neheṇa na denti. sā ya dhamma-vayaṇi khaddham khaddham kareti. bhātu-jātāo ya kurakurāyanti. tte cintiyaṇi "pecchā-*  
 9 *mi tāva bhātu-gāṇa cittaṇi. kiṇi me etāhiṇi" ti? pacchā niyaḍḍe āloiūṇa sovaṇaga-pavesa-kāle vīsattam vīsattam bahuṇi dhamma-gayaṇi jampitūṇa tato naṭṭha-tuṇḍeṇa jahā se bhātā suṇeti tah'egā bhāo-jjāṭiyā bhaṇitā: kiṇi*  
 12 *bahuṇā? sādīyaṇi rakkhejjāsī. teṇa cintiyaṇi "nūṇam esā duccāraṇi" tti. "vāriyaṇi ca bhagavatā asaṭī-pposaṇaṇi" ti. "tato ṇaṇi pariṭṭhaviṇi" tti. pallaṅke uvavisantī nivāriyā. sā cinteti "hā kim etaṇi" ti? pacchā teṇa bhaṇiyaṇi*  
 15 *"gharāto me nīhi". sā cinteti "kiṇi mae dukkaḍaṇi kataṇi" ti? ṇa kiñci pāsati. tato tatth'eva bhūmi-gayāe kiccheṇa nīṭā ratanī. pabhāte olugg'aṅgī<sup>15</sup> niggaṭā.*

Āv.-ṭikā (H): 1.393b,6-394a,5

- 18 *Vasantapuram nayaram Jiyasattū rāyā. Dhaṇavatī-Dhaṇāvahā bhāyaro seṭṭhī. Dhaṇasirī ya se bhagiñī. sā ya bāla-raṇḍā para-loga-rayā ya. pacchā māsa-*  
 21 *kapp'āgaya-Dhammaghos'āyariya-sagāse paḍibuddhā. bhāyaro vi sineheṇaṇi tah'eva. sā pavvaium icchai. te taṇi saṃsāra-neheṇaṇi na denti. sā ya dhamma-vvayaṇi khaddham khaddham karei. bhāu-jjāyāo se kurakurāyanti. tte vi cintiyaṇi*  
 24 *"pecchāmi tāva bhāu-gāṇa-cittaṇi. kim eyāhiṇi" ti? pacchā niyaḍḍe āloiūṇa sovaṇaya-pavesa-kāle vīsattam vīsattam bahuṇi dhamma-gayaṇi jampitūṇa tao naṭṭha-khiḍḍeṇaṇi jahā se bhattā suṇeti tah'egā bhāu-jjāyā bhaṇiyā: kiṇi bahuṇā?*  
 27 *sādīyaṇi rakkhejjāsī. teṇa cintiyaṇi "nūṇam esā duccāriṇi" tti. "vāriyaṇi ca bhagavayā asaṭī-posaṇaṇi" ti. "tao ṇaṇi pariṭṭhaviṇi" tti pallaṅke uvavisantī vāriyā. sā cinteti "hā! kiṇi eyaṇi" ti. pacchā teṇa bhaṇiyaṇi: gharāo me nīhi. sā cinteti*  
 30 *"kiṇi mae dukkaḍaṇi kayaṇi?" ti. na kiñci pāsai. tao tatth'eva bhūmi-gayāe kiccheṇa niyā rayanī. pabhāe ulugg'aṅgī niggayā.*

14. The following Prakrit text is in accordance with the wording as recorded in the commentaries Āv.-cū. (supra n. 6) and Āv.-ṭikā (H, supra n. 7). In case the version as recorded in Āv.-ṭikā (M, supra n. 8) assists a better understanding, this text is to be found always in the context of the translation.

15. *olagg' Ed.*

## Dhanaśrī and the lost necklace

The city: Vasantapura. The king: Jitaśatru. The Shēṭṣ: the brothers Jitavartin and Dhanavati, Dhanaśrī being their sister. Already in childhood, however, she had become a widow and was looking forward to the other world. Later, she was instructed in the Jain creed<sup>16</sup> by Dharmaghoṣa, the principal of the monks<sup>17</sup>. By affection (for her sister) the brothers too wished to enter the order. She wished to become a nun. The (brothers) did not give her free because they adhered to the worldly life<sup>18</sup>. However, (Dhanaśrī) had gradually taken the vows of the Jain creed. Her sisters-in-law were exceedingly talkative. She thought, "I will now examine the mind of my brother. I do not care for those (sisters-in-law)". Later, when all the others were already asleep, pretending to confess, she discoursed in privacy about religious matters. Then, speaking in a whisper yet loud enough for her brother to hear, she said, "What use are many words? Take care of your Sārī!"<sup>19</sup> He thought, "On account of this, she is an evil-doer. However, the Noble One has prohibited the feeding of unfaithful wives. For that reason I shall reject her". When she came to bed, he repulsed her. She thought, "O Heaven, what is wrong?" Afterwards he said, "Leave my house". She pondered, "What evil I have done?" She could think of nothing. Then, greatly troubled in her mind, she spent the night lying upon the earth. Early at dawn, she left (the house) in great distress. Dhanaśrī asked her, "What distresses you?" With tears in her eyes, she answered, "I know of no transgression and yet was turned out of doors". (Dhanaśrī) said, "Be confident, I will look after you". She said to the husband, "What has happened?" He informed (her), saying, "I am sick for her; she has an evil nature". She asked, "How do you know that?" He continued, "I heard how you yourself were instructing her about the Dharma and how you restrained her (from committing an intended transgression)".

16. *pāṇibuddhā* "she awoke".

17. *kapp'āgaya-Dh°*. Āv.-ṭikā (H) has *māsa-kapp'āgaya-Dh°* "staying one month as the principal of the monks (?)".

18. According to Haribhadra's reading, the brothers too were instructed in the Jain creed (*tah'eva*) by affection (for the sister). When Dhanaśrī wished to become a nun, the (brothers) did not give her free because they adhered to the worldly life.

19. *kiṃ bahuṇā! saḍiyaṃ rakkhejjāsi*: evidently a phrase intended to restrain the sister-in-law from committing adultery. Indicating that she had intercourse with someone other than her husband.

Āv.-cū. 1.526,12-527,8

- Dhaṇasirīe*<sup>20</sup> bhaṇiyā “kīsa olugg’aṅgi” tti? sā ruyantī bhaṇati: ṇa yāṇāmo avarāhaṇ gehāo ya dhāḍiyā. tīe bhaṇṇati: vīsatthā acchāhi. ahaṇ te bhalissāmi. bhātā bhaṇito “kiṇ eyaṃ evaṃ” ti? teṇa bhaṇiyaṇ: alaṇ me duṭṭha-silāe. tīe bhaṇitaṇ: kahaṇ jāṇāsi? teṇa bhaṇiyaṇ: tubbha ceva sagāsāo. sutā me desaṇā
- 6 ṇivāraṇaṇ ca. tīe bhaṇiyaṇ: aho te paṇḍiy’attaṇaṇ viyāra-kkhamayaṇ dhammayā-pariṇāmo: mae sāmameṇa bahu-dosam etaṇ bhagavayā bhaṇitaṇ tīse uvadiṭṭhaṇ vāriyā ya. kiṇ etāvāt eva duccāriṇī hoti. tato so lajjito micchā-dukkadaṇ se davāvīo. cintiyaṇ ca ṇāe esa tāva me kaṣiṇa-dhavaḷa-paḍivajjago. bitio vi evaṇ evaṇ ceva viṇṇāsīto. navaraṇ sā bhaṇitā “kiṇ bahuṇā! hatthaṇ rakkhejjasi” tti. sesa-vibhāsā tah’eva jāva “eso vi me kaṣiṇa-dhavaḷa-paḍivajjago” ti. ettha puṇa imāe ṇiyaḍi-abbhakkhāṇa-dosato tivvaṇ kammam uvaṇibaddhaṇ. pacchā etassa apaḍikkamita-bhāvato pavvaiyā. bhātaro vi se saha jātāhiṇ pavvaiyā. ah’āyugaṇ pālittā sura-logaṇ gayāṇi. tattha vi tā
- 15 ah’āyugaṇ pālittā bhātaro se paḍhamam cutā. Sāke te ṇagare Asogadattassa ibbhassa Samuddadatta-Sāgaradattābhiddhāṇā puttā jātā. itarī vi caviṇṇa Gayapure ṇagare Saṅkhassa ibbha-sāvagassa dhūtā āyātā. “aṭṭha sundarī” tti
- 18 “Savv’aṅgasundarī” tti se ṇāmaṇ kataṇ. itarīo vi bhātu-jjāyāo caviṇṇa Kosalāure Nandaṇābhiddhāṇassa ibbhassa Sirimati-Kāntimati-dhūtāo ātātā. jovaṇaṇ pattāṇi. Savv’aṅgasundarī kahaṇci Sākeyāo gata-puraṇ āgateṇaṇ
- 21 Asogadatta-seṭṭhiṇā diṭṭhā. “kass’esā kaṇṇaga?” tti. “Saṅkhassa” tti siṭṭhe sabahumāṇaṇ Samuddadattassa maggiṭā. laddhā vivāho ya kato. kāl’antareṇa so visajjāvago āyao. uvayāro se kato. vāsa-haraṇ sajjiyaṇ.

24 Āv.-ṭikā (H): 1.394a,5-395a,2

- Dhaṇasirīe* bhaṇiyā “kīsa ulugg’aṅgi” tti. sā ruyantī bhaṇai: na yāṇāmo avarāhaṇ gehāo ya dhāḍiyā. tīe bhaṇiyaṇ: vīsatthā acchaha ahaṇ te bhalissāmi. bhāyā
- 27 bhaṇio “kiṇ eyaṃ evaṃ?” ti. teṇa bhaṇiyaṇ: alaṇ me duṭṭha-silāe. tīe bhaṇiyaṇ: kahaṇ jāṇāsi? teṇa bhaṇiyaṇ: tujjha ceva sagāsāo. suyā se dhamma-desaṇā nivāraṇaṇ ca. tīe bhaṇiyaṇ: aho te paṇḍiy’attaṇaṇ viyāra-kkhamattaṇ ca dhamme ya pariṇāmo. mae sāmameṇa bahu-dosam eyaṇ bhagavayā bhaṇiyaṇ tīse uvadiṭṭhaṇ vāriyā ya. kiṇ etāvataiva duccāriṇī hoi? tao so lajjio “micchā-dukkadaṇ” se davāvīo. cintiyaṇ ca ṇāe esa tāva me kaṣiṇa-dhavaḷa-paḍivajjago. biio vi evaṇ ceva
- 33 viṇṇāsīo. navaraṇ sā bhaṇiyā “kiṇ bahuṇā! hatthaṇ rakkhiṇjāsi” tti. sesa-vibhāsā tah’eva jāva “eso vi me kaṣiṇa-dhavaḷa-paḍivajjago” tti. ettha puṇa imāe ṇiyaḍie abbhakkhāṇa-dosao tivvaṇ kammaṇ uvaṇibaddhaṇ. pacchā eyassa apaḍikkamiya
- 36 bhāvao pavvaiyā. bhāyaro vi se saha jāyāhiṇ pavvaiyā ah’āyugaṇ pālittā savvāṇi sura-logaṇ gayāṇi. tattha vi ah’āyugaṇ pālayitā bhāyaro se paḍhamam cuyā Sāgee ṇayare Asogadattassa ibbhassa Samuddadatta-Sāgaradattābhiddhāṇā puttā jāyā.
- 39 iyarī vi caviṇṇa Gayapure ṇayare Saṅkhassa ibbha-sāvagassa dhūyā āyāyā. “aṭṭha sundarī” tti Savv’aṅgasundarī se nāmaṇ kayaṇ. iyarīo vi bhātu-jjāyāo caviṇṇa Kosalāure Nandaṇābhiddhāṇassa ibbhassa Sirimai-Kāntimai-ṇāmāo dhūyāo āyāo.
- 42 jovaṇaṇ pattāṇi. “kass’esā kaṇṇaga?” tti. Saṅkhassa siṭṭhissa sabahumāṇaṇ Samuddadattassa maggiyā. laddhā vivāho ya kao. kāl’antareṇa so visajjāvago āyao. uvayāro se kao. vāsa-gharaṇ sajjiyaṇ.

She exclaimed, "Alas, how intelligent you are, how ready to forgive a transgression, and how well informed about the Dharma! It was in general that I instructed her as to how the Noble One objects to that and restrained her from doing that. In what way has she become an evil-doer?" Then he felt ashamed and confessed his error to his wife. (Dhanaśrī) meanwhile reflected, thinking, "He trusts everything I say".<sup>21</sup> Likewise, the second (brother) was examined in the same way, except that (Dhanaśrī) said (to the other sister-in-law), "What use are many words; keep your fingers away!"<sup>22</sup> That portion of the story (about examining the mind of the second brother) is to be delivered orally up to "he trusts me, whatever I may say". On this occasion, (Dhanaśrī) acquired violent karma through the offense of making a false accusation. Afterwards, she became a nun in the condition not having confessed (her false accusation)<sup>23</sup>. Her brothers likewise entered the order at the same time as their wives. Having faithfully observed (their vows) throughout their lives, they were all reborn in the world of the gods. Throughout their existence there, they once again faithfully observed (their vows, and) firstly it was her brothers who descended (from the world of the gods). In the city of Sāketa they were reborn as the sons, named Samudradatta and Sāgaradatta, of the wealthy tradesman Aśokadatta. The one (sister Dhanaśrī) also descended (and) was reborn in the city of Gajapura as the daughter of the wealthy tradesman and layman Śaṅkha. Being exceedingly beautiful, she was called "Sarvāṅgasundarī". Likewise, the other two sisters-in-law descended and were reborn in Kosalāpura as the daughters, named Śrīmātī and Kāntimatī, of the wealthy tradesman Nandana. All reached the prime of their youth. No sooner had the Sheth Aśokadatta come from Sāketa to Gajapura than he noticed Sarvāṅgasundarī<sup>24</sup> and asked someone standing near, "Whose daughter is this (girl)?" When he learned that she was (the daughter) of Śaṅkha, he respectfully asked for her (as wife) for (his son) Samudradatta. (Upon payment of a dowry,) she was presented to him and the date for the wedding ceremony was arranged.

21. *esa tāva me kasiṇa-dhavaḷa-paḍivajjago* "so far he has accepted black and white (= good and evil)": i.e. he trusts me, whatever I may say."

22. Indicating that she had committed a theft.

23. Haribhadra has "Afterwards, without confessing the (false accusation) she became a nun according to her condition", which gives no sense to me.

24. This sentence is missing in Haribhadra's version.

Āv.-cū. 1.527,8-528,1

- etth'antarammi ya Savv'aṅgasundarīe udinnaṃ taṃ nīyaḍi-vañcaṇaṃ paḍhama-*  
 3 *kammaṃ. tato*<sup>25</sup> *bhattāreṇa se vāsa-giha-tṭhiṇa volentī devagī purisa-cchāyā*  
*diṭṭhā. tato* *neṇa cintitaṃ "duṭṭha-sīlā me mahilā. ko vi avaloetūṇa gato" tti. pac-*  
*chā sā āgatā ṇa teṇa bollāviyā. tato aṭṭa-duh'aṭṭayāe dharaṇīe ceva ratanī*  
 6 *gamitā. pabhāte se bhattāro aṇāpucchiya sayana-vaggaṃ egassa dhij-jāṭiyassa*  
*kahettā gato Sākeyaṃ nagaraṃ. pariṇītā ya'neṇa Kosalāure Nandassa dhūtā*  
*"Sirimati" tti bhātunā ya bhagiṇī Kantimatī. suttaṃ ca nehiṇ. tato gāḍhatamam*  
 9 *addhiṭ jātā. visesato tīse. pacchā tāṇaṃ gam'āgama-saṃvavahāro vocchiṇṇo. sā*  
*dhamma-parā jātā. pacchā pavvaiyā. kāleṇa viharantī pavattiṇte*<sup>26</sup> *samaṃ*  
*Sākeyaṃ gayā. puvva-bhāu-jjāo se uvasantāo. bhattārā ya tāsīṃ ṇa suṭṭhu.*  
 12 *etth'antarammi ya tīse uditāṃ nīyaḍi-nibandhaṇaṃ bitiya-kammaṃ. pāraṇage*  
*bhikkh'aṭṭhaṃ pavittṭhā. Sirimati ya vāsa-gharaṃ gatā hāraṃ poyati. tīe*  
*abbhuṭṭhitā. sā hāraṃ mottūṇa bhikkh'aṭṭham uṭṭhiyā.*

15 Āv.-ṭikā (H): 1.395a,2-b,1

- etth'antarammi ya Savv'aṅgasundarīe uiyaṃ taṃ nīyaḍi-nibandhaṇaṃ padhama-*  
*kammaṃ. tao bhattāreṇa se vāsa-ghara-tṭhiṇa volentī devagī purisa-cchāyā*  
 18 *diṭṭhā. tao'neṇa cintiyaṃ "duṭṭha-sīlā me mahilā. ko vi avaloeuṇi gao" tti. pac-*  
*chā sā āgayā*<sup>27</sup> *ṇa teṇa bollāviyā. tao aṭṭa-duh'aṭṭayāe dharaṇīe ceva rayanī*  
*gamitā. pahāe se bhattāro aṇāpucchiya sayana-vaggaṃ egassa dhij-jāṭiyassa*  
 21 *kahettā gao Sāgeyaṃ ṇayaraṃ. pariṇīyā ya'neṇa Kosalāure Nandaṇassa dhūyā*  
*"Sirimai" tti bhātunā ya se tīse bhaiṇī Kantimatī. suyaṃ ca nehiṇ. tao gāḍhaṃ*  
*addhiṭ jāyā. visesao tīse. pacchā tāṇaṃ gam'āgama-saṃvavahāro vocchinno. sā*  
 24 *dhamma-parā jāyā. pacchā pavvaiyā. kāleṇa viharantī pavattiṇte samaṃ*  
*Sākeyaṃ gayā. puvva-bhāu-jjāyāo uvasantāo bhattārā ya tāsīṃ na suṭṭhu.*  
*etth'antarammi ya se udiyaṃ nīyaḍi-nibandhaṇaṃ bitiya-kammaṃ. pāraṇage*  
 27 *bhikkh'aṭṭhaṃ pavittṭhā. Sirimai ya vāsa-gharaṃ gayā hāraṃ poyati. tīe*  
*abbhuṭṭhiyā. sā hāraṃ mottūṇa bhikkh'aṭṭham uṭṭhiyā.*

25. *tayo* Ed..

26. °vit° Ed..

27. *sā''gayā* Ed..

After some time had passed, the bridegroom arrived. He was welcomed with great courtesy. A sleeping chamber was prepared (for the wedding). At that time the first karma that Sarvāṅgasundarī had acquired on account of the lie took effect in that while the husband was in the sleeping room he noticed a cloud passing by. Accordingly he thought, "My wife has an evil nature. Somebody has visited her and gone away." Afterwards she came. (Samudradatta) did not allow her to approach him. Thereafter (Sarvāṅgasundarī) spent a troubled night lying upon the earth<sup>28</sup>. On the next day, he took leave of her, informed a Brahmin about the number of family members (he had left behind and) returned to the city of Sāketa. In Kosalāpura he married "Śrīmātī", the daughter of Nandana, and his brother (married) her sister Kāntimatī. However, those (in the family of Sarvāṅgasundarī) came to know about this. Especially (Sarvāṅgasundarī) grew extremely discontented. Later on, in bringing an action against (Samudradatta), after much coming and going, the trial was concluded. She became a follower of the Jain creed. Afterwards she became a nun. In the course of time, she travelled around together with her head nun (and) she arrived in Sāketa. (The karma) of her previous sisters-in-law decreased<sup>29</sup>, those of the husbands not completely. Just at that time the second karma (Sarvāṅgasundarī) that had been acquired through a lie took effect. Breaking her fast, she started a begging-tour. Śrīmātī entered her sleeping chamber (and) threaded together a necklace. (The nun) greeted her. (Śrīmātī) laid down the necklace, and went to fetch alms.

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28. That karma which Dhaṇaśrī acquired as a consequence of her deceit committed during the previous existence as Sarvāṅgasundarī took effect.

29. *upaśanta* "decrease (of karma)."

Āv.-cū. 1.528,1-8

- etth'antarammi citta-kammōiṇṇeṇaṃ mayūreṇaṃ so hāro oilio. tīe cintiyaṃ:*  
 3 *accharītaṃ iyaṃ. pacchā sādag'addheṇa iḥaiyaṃ. bhikkhā paḍiggahitā niggaṃyā*  
*ya. itarīe joiyaṃ jāva "n'atthi hāro" tti. tīe viciniyaṃ: kim eyaṃ vaḷṭṭa-kheḍaṃ?*  
*pariyaṇo pucchito. so bhaṇati: ṇa kotī ettha ajjaṃ mottūṇ'āgao. tīe aṃbāḍio.*  
 6 *pacchā phuḷṭaṃ. itarīe vi pavattiṇīe siṭṭhaṃ. tīe bhaṇiyaṃ: vicitto kamma-*  
*pariṇāmo. pacchā uggatara-tava-ratā jātā. tesiṃ ca aṇattha-bhīyāṇa taṃ*  
*neḍḍaṃ na uggāheti. Sirimati-Kantimaio bhattārehiṃ hasijjanti ṇa ya*  
 9 *vipariṇamanti. tīe uggatara-tava-rayāe kamma-sesaṃ kayaṃ. etth'antarammi*  
*Sirimatī bhattāra-sahāyā vāsa-hare ciṭṭhati jāva moreṇaṃ cittā oyariūṇa ṇigilio*  
*hāro. tāṇi saṃvegam āvaṇṇāṇi. "aho se bhagavaṭīe mahatthatā jaṃ ṇa siṭṭham*  
 12 *idaṃ" ti khāmituṃ payaṭṭāṇi. "etth'antarammi se kevalam uppaṇṇaṃ" ti*  
*devehiṃ mahimā katā. tehiṃ pucchiyaṃ. tīe vi sāhio parabhava-vuttanto. tāṇi*  
*pavvaīyāṇi.*  
 15 *"erisā duh'āvahā māya" tti.*

Āv.-ṭikā (H): 1.395b,1-396a,1

- etth'antarammi citta-kammōiṇṇeṇaṃ mayūreṇaṃ so hāro gillio. tīe cintiyaṃ:*  
 18 *accharīyaṃ iṇaṃ. pacchā sādag'addheṇa iḥaiyaṃ. bhikkhā paḍiggāhiyā niggaṃyā*  
*ya. iyarīe joiyaṃ jāva "n'atthi hāro" tti. tīe cintiyaṃ: kim eyaṃ vadḍa-kheḍaṃ?*  
*pariyaṇo pucchio. so bhaṇai: na koī ettha ajjaṃ mottūṇa paviṭṭho anno. tīe*  
 21 *aṃbāḍio. pacchā phuḷṭaṃ. iyarīe vi pavattiṇīe siṭṭhaṃ. tīe bhaṇiyaṃ: vicitto*  
*kamma-pariṇāmo. pacchā uggatara-tava-rayā jāyā. tesiṃ ca aṇattha-bhīyāṇa*  
*taṃ neḍḍaṃ ṇa uggāhai. Sirimāi Kantimaio bhattārehiṃ hasijjanti ṇa ya vipa-*  
 24 *riṇamanti. tīe vi ugga-tava-rayāe kamma-sesaṃ kayaṃ. etth'antarammi Sirimāī*  
*bhattāra-sahagayā vāsa-hare ciṭṭhai jāva moreṇa cittāo oyariūṇa niggilio hāro.*  
*tāṇi saṃvegam āvaṇṇāṇi. "aho se bhayavaṭīe mahatthatā jaṃ ṇa siṭṭham idaṃ" ti*  
 27 *khāmeuṃ payaṭṭāṇi. "etth'antarammi se kevalaṃ uppaṇṇaṃ" ti devehi ya*  
*mahimā kayā. tehiṃ pucchiyaṃ. tīe vi sāhio parabhava-vuttanto. tāṇi pavvaīyāṇi.*  
*"erisī duh'āvahā māya" tti.*



On this occasion, a peacock stepped out from a picture (and) swallowed the necklace. (Sarvāṅgasundarī) thought to herself, "This is a miracle!" Then she covered herself with half of her Sāri. She took the alms and went on her way. The other, however, noticed and said, "The necklace has disappeared." She thought, "Which hide-and-seek is this<sup>30</sup>?" By asking the servants, she learned that apart from the nun nobody else had been present. "She has taken the necklace away," (she thought). Later on, this was announced. (Sarvāṅgasundarī,) however, informed the head nun, who explained (the incident), saying that the effects of karma are many and varied. Afterwards she devoted herself to extreme asceticism. Since her (previous sisters-in-law) were afraid of some disaster (being caused by Sarvāṅgasundarī), she never visited that house. (Therefore) their husbands ridiculed Śrīmatī and Kāntimatī. They did not, however, change their mind (about Sarvāṅgasundarī). While (Sarvāṅgasundarī) was devoting herself to extreme asceticism, she redeemed herself from the remaining karma. At the time when Śrīmatī was together with her husband in the sleeping chamber, the peacock stepped down from the picture (and) spat out the necklace<sup>31</sup>. At this, both of them became greatly moved, saying, "Alas, imposing this Noble One, she kept these (facts) secret." Both of them begged her to pardon them. Because (Sarvāṅgasundarī) had attained omniscience, the gods arranged a feast (and) they asked (Sarvāṅgasundarī). She, however, explained the events regarding the other existence (when she acquired the karma that had taken effect just before). Both entered the Saṅgha.

So is delusion that causes suffering.

30. Āv.-ṭikā (M) reads *kim eyaṃ? acchariyaṃ iṇaṃ* "What is this? A wonder." The term *vaṭṭa-kheḍḍa* (Āv.-cū.): *vaḍḍa-kheḍḍa* (Āv.-ṭikā [H]) : *vattha-kheḍḍa* (infra) : *camma-kheḍḍa* (infra) is mentioned among the list of the 72 kalā «arts» which we have come to know from several canonical sources of the Jains (Ovavāiyasutta § 107; Rāyapaseṇīyasutta § 39 etc.). Śāntīcandra, the commentator on the Jambudvīpaprājñapti, cites the kalā according to the Rāyapaseṇīyasutta and explains the phrases *sutta-kheḍḍa* and *vattha-kheḍḍa* as *sūtra-kṛīḍā*, *atra khela-śabdasya kheḍḍa ity-ādeṣaḥ evaṃ vastra-kheḍḍam* = ŚĀNTICANDRA, *Jambūdīvā-prajñapti* (Bombay, 1920), p. 139. For a linguistic explanation regarding the development of Pkt. *vaṭṭa* = Skt. *vastra* «garment» (for instance like Pkt. *puḍa*, *puṭa* = Skt. *putra*), vice R. PISCHEL, *Grammatik der Prakrit-Sprachen*, GIAPhA, I, 8 (1900), §§ 289-294. LEUMANN mentions in his edition of the Ovavāiyasutta the reading *camma-kheḍḍa*: E. LEUMANN, *Das Aupapātika Sūtra*, AKM, I (1882), § 107. The interpretation of *vaṭṭa-kheḍḍa* as "hiding in a garment" leads us to the Brahmanic list of 64 kalā as recorded in Vātsyāyana's Kāma-sūtra, where we come across the kalā *vastra-gopana*, that indicates a similar idea as expressed in *vaṭṭa-kheḍḍa*.

31. During her previous existence Sarvāṅgasundarī did not confess (*apaḍikam-mita*) her deceit. Therefore she acquired karma that took effect during her following existence. The moment when the peacock spat out the necklace indicates the complete expiation of this karma.

cakkh'indie udāharaṇaṃ Āv.-cū., 1.530,9-533,12 = Āv.-ṭikā (H), 1.398b,6-401b,5  
 Āv.-cū. 1.530,9-14

- 3 *Mathurā nagarī. Bhaṇḍira-vadeṇsiyaṃ cetiyaṃ. jaṇo jattāe jāti. tattha ya egam-*  
*mi vāhaṇe egāe iṭṭhiyāe saṇepūro sālattaṃ pādo niggato. tattha ya ego vāṇiya-putto*  
*taṃ pecchati. so cinteti "jise esa avayavo sā saccaṃ devṇa vi atirega-rūvā*  
 6 *hojja" tti. teṇa gaviṭṭhā nātā ya. tattha samāsiyagaṃ āvaṇaṃ geṇhati. tise dāsa-*  
*ceḍḍiṇaṃ du-guṇaṃ deti. tāo teṇaṃ hata-hitatāo katāo. tise vi sāhanti: erisa-rūvo*  
*vāṇiyao. aṇṇadā so bhaṇati: ko etāo puḍiyāo ugghāḍeti? tāhiṃ bhaṇiyaṃ*  
 9 *"amhaṃ sāmīṇi" tti. teṇaṃ ekkāe puḍiyāte leho bhujja-patte lihitūṇa chūḍho*  
*imeṇa artheṇa:*

- kāle prasuptasya Janārdanasya*  
 12 *meghāndhakārāṣu ca śarvarīṣu*  
*mithyā na bhāṣāmi Viśālanetre!*  
*te pratyayā ya prathamākṣareṣu*

|| |

- 15 Āv.-ṭikā (H): 1.398b,6-399a,5

- Mahurāe ṇayariē. Jiyasattū rāyā Dhāriṇī devī. sā payaīe dhamma-saddhā. tattha*  
*Bhaṇḍira-vaṇaṃ ceiyaṃ. tassa jattā. rāyā saha devīe ṇayara-jaṇe ya mahā-*  
 18 *vibhūte niggao. tatth'egenam ibbha-putteṇa "jāṇa-saṃṭhiyāe devīe*  
*javaṇiy'antara-viṇiggao sālattaṃ saneuro aīva sundaro diṭṭho calaṇo" tti cin-*  
*tiyaṃ ca'ṇeṇaṃ jīe eriso calaṇo sā rūveṇa tiyasa-sundariṇa vi abbahiyā. ajjho-*  
 21 *vavanno. pacchā gaviṭṭhā "kā esa" tti? ṇāyā. tag-ghara-paccāsanne viḥī gahiyā.*  
*tise dāsa-ceḍḍiṇaṃ du-guṇaṃ dei mahā-maṇussattaṇaṃ ca dāei. tāo haya-hiyayāo*  
*kayāo. devīe vi sāhanti. saṃvavahāro laggo. devīe vi gandh'āi tao ceva giṇhanti.*  
 24 *aṇṇayā teṇa bhaṇiyaṃ: ko eyāo mahā-mollā gandh'āi-puḍiyāo ucchoḍei? ceḍḍe*  
*siṭṭhaṃ "amhāṇaṃ sāmīṇi" tti. teṇa egāe puḍiyāe bhujja-patte leho lihiūṇa*  
*chūḍho jahā*  
 27 *kāle prasuptasya Janārdanasya*  
*meghāndhakārāṣu ca śarvarīṣu*  
*mithyā na bhāṣāmi Viśālanetre!*  
 30 *te pratyayā ya prathamākṣareṣu*

|| |

A wealthy tradesman seeks the love of a queen<sup>32</sup>

The city: Mathurā. The king: Jitaśatru. Dhāriṇī was the royal consort. She was from the beginning a follower of the Jain creed. The people made a pilgrimage to the sanctuary of Bhandiravaḍeṃsiya. The monarch together with his royal consort, the queen, and the citizens processed out in great pomp. A member of the tradesmen's guild caught sight of the foot of the queen, who was being carried borne in a sedan chair., Extending out from behind a curtain, it was exceedingly beautiful with lacquer (and) rings extending out from behind a curtain.

This (tradesman) thought, "The lady to whom this limb belongs must doubtless exceed the beauty of goddesses." He fell in love with her.

In his search for her, he came to know who she was. He acquired a market stand in the vicinity of her house. To her slaves and maids he (always) gave the double (quantity) and he presented the nature of a gentleman. For this reason, they became enthusiastic about him. The queen too was informed that he was: a tradesman of such and such a kind. His business prospered. For the queen also they bought perfumes, etc. there.

On one occasion he asked, "Who opens these expensive parcels with perfumes, etc.?" The maids replied "Our mistress." He scratched a message on a page made of birch bark (and) brought it in one of the parcels. It read as follows:

- 1 The time when Viṣṇu has fallen asleep, and the nights are darkened by clouds, I do not speak in vain, my dear! whose eyes are wide. These are my thoughts expressed by the first letters<sup>33</sup>.

32. This example illustrates the sense of seeing *cakḥ'indiya*. The author used two original separate stories and composed one story consisting of a link-and-frame (which differs widely in the versions of Āv.-cū. and Āv.-ṭikā [H]) and a variant (almost similar in the commentaries of Āv.-cū. and Āv.-ṭikā [H]). In this case it seems that the authors of Āv.-cū. and Āv.-ṭikā (H) used more sources with one common to both traditions. Vice PrPN (supra n. 1), 2, p. 880 s. v. *Hārappabhā*.

33. This stanza 1 (Indravajrā) the son of the merchant sent to queen (Āv.-cū.: mistress) advises the reader in pāda " how to read the secret message (in Āv.-cū. Śloka 2 additionally informs the reader how to read the message): the first letters of each pāda have to be noted: *kāmeme te* "I love you".

Āv.-cū. 1.530,14-531,5

- 3 *pāde pāde ca pāde ca* *pāde ca prathamākṣarāṃ*  
*tat tvāṃ vijñāpayiṣyanti* *yan me manasi varitate* 12 |  
*kālo'yaṃ ānandakaraḥ śikhīnāṃ,*  
*meghāndhakāraś ca diśi pravṛttaḥ*  
6 *mithyā na vakṣyāmi Viśālanetre!*  
*tē pratyayā yā prathamākṣareṣu* 13 |

*tāhe se paḍilehito:*

- 9 *na śakyaṃ tvaramāṇeṇa,* *prāptum arthān sudurlabhān,*  
*bhāryāṃ ca rūpa-saṃpannāṃ* *śatrūṇāṃ ca parājayaṃ* 11 |  
*neha loke sukhaṃ kiñcic* *chāditasyāṃhasā bhr̥ṣaṃ,*  
12 *mitaṃ ca jīvitaṃ nṛṇāṃ,* *teṇa dharme matiṃ kuru.* 12 |  
*ceḍḍhiṃ puḍiāo appiāo. itarassa cittaṃ "sā necchati" tti. visaṇṇo pottāni phā-*  
*letūṇaṃ niggato. aṇṇaṇi rajjaṃ gato. siddhaputtāṇaṃ vakkhāṇe ḍhukko. tattha*  
15 *nīṭe esa silogo: na śakyaṃ tvaramāṇo vaṇṇijjati jahā*

Āv.-ṭikā (H): 1.399a,5-399b,3

- pacchā ugāhiṇṇaṃ visajjiyā. devīe ugghāḍiyā. vācio leho. cintiyaṃ ca'ṇāe dhir*  
18 *atthu bhogaṇaṃ paḍileho lihio yathā*  
*neha loke sukhaṃ kiñcic* *chāditasyāṃhasā bhr̥ṣaṃ*  
*mitaṃ ca jīvitaṃ nṛṇāṃ.* *tena dharme matiṃ kuru* 11 |  
21 *pāda-prathamākṣara-pratibaddho bhāvārthaḥ pūrva-ślokaavad-avaseyaḥ. tao*  
*bandhiṇṇa puḍiyā "ṇa sundara-gandha" tti visajjiyā ceḍḍi. tte paḍiappiyā puḍiyā.*  
*bhaṇiyaṃ ca'ṇāe: devī āṇavei "ṇa sundarā gandha" tti. tuṭṭheṇa choḍiā. diṭṭho*  
24 *leho. avagae leh'atthe visanno pottāiṃ phāleūṇa niggao. cintiyaṃ ca ṇeṇaṃ*  
*"jāva esā na pāviyā tāva kaḥam acchāmi" tti paribhamanto ya annaṃ rajjaṃ*  
*gao. siddhaputtāṇa ḍhukko. tattha nī vakkhāṇijjai. tattha vi ayaṃ silogo*  
27 *na śakyaṃ tvaramāṇeṇa,* *prāptum arthān sudurlabhān*  
*bhāryāṃ ca rūpa-saṃpannāṃ,* *śatrūṇāṃ ca parājayaṃ* 11 |

- 2 The first letters of each of the four Pādas will inform you about my thoughts<sup>34</sup>.
- 3 As this time is delightful for the peacocks and the darkness of clouds has covered the world completely, I do not speak in vain, my dear!, whose eyes are wide. These are my thoughts expressed by the first letters<sup>35</sup>.  
Then he tied up (the parcels and) sent them away. The queen opened them. She read the message (and) thought, "Shame on sensual pleasures!" Afterwards she scratched for him this reply:
- 1 By hurrying you cannot gain goals that are difficult to reach: both a completely beautiful wife as well as absolute victory over enemies<sup>36</sup>.
- 2 In this world there is no comfort for someone greatly covered by sins. The lifetime of human beings is short. Therefore exercise your mind on the Dharma<sup>37</sup>.

"(These) perfumes are not good", and she sent the maid away. She returned the parcels saying, "The queen has ordered (them to be returned) because these are not good perfumes." The happy (tradesman) untied (the parcels). He saw the message. When he had understood the idea indicating "I do not like (you)" he fell into despair, tore (his) clothes (and) moved away. He thought, "How can I continue living without having won this wife?" During his wanderings, he reached a foreign country. There he met magicians. They explained clever behaviour, and in this connection they also explained the Śloka,

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34. Āv.-ṭikā (H) gives the same advice in prose: "As in the Śloka before, find out the meaning by arranging the first letter of each pāda side by side."

35. This stanza 3 (Indravajra) is missing in Āv.-ṭikā (H). Stanza 3 pāda \*-c is a variant reading of stanza 1 pāda \*-c and belonged probably originally to the variant story mentioned in n. 31).

36. Āv.-cū. interpolates Śloka 1. Again this stanza is positioned at the beginning of the built-in second story and lastly the son of the merchant cites this stanza as a motto while he strives for the favour of the lady. This stanza is further mentioned in the Jambucariyam for the explanation of the term *rāya-nīlī*: *Jambucariyam, A narrative of the life of Jambūsvāmin, The first patriarch of Jain church of the last Tīrthaṅkar Mahāvīra*, SJGrM, 44 (1947), p. 127,7ff.

37. The queen (Āv.-cū.: mistress) answers with a message encoded in the same way as the son of the merchant had done before (supra n. 32). Here the first letters of each pāda (*neccāmi te*) express "I do not want you".

Āv.-cū. I.531,5-13

- "Vasantapure ṇagare Jīṇadatto ṇāma satthavāhaputto. so ya samaṇa-saḍḍho. ito*  
 3 *Caṃpāe parama-māhesaro Dhaṇo ṇāma satthavāho. tassa ya duve accheragāṇi:*  
*causamuddasārabhūṭā muttāvalī dhūṭā ya kaṇṇā "Hārappabha" tti. Jīṇadatteṇa*  
*sutāṇi. bahu-ppagāraṇi maggitto ṇa deti. tato ṇeṇa vaṇṭha-veso kato. egāgī sayāṇi*  
 6 *ceva Caṃpaṇi gato. añcītaṇi ca vaṭṭati. tatth'eko uvajjhāyago. tassa uvaṭṭhito*  
*"paḍhāmi" tti. so bhaṇati "bhattaṇi me n'atthi. jādī ṇavaraṇi kaḥiṇi pī labhisi"*  
*tti. Dhaṇo ya sarakkhāṇaṇi deti. tassa uvaṭṭhito "bhattaṇi me dehi tā vijjaṇi*  
 9 *geṇhāmi. jaṇ kiṇci demi" tti paḍisutaṇi. dhūṭā saṃdiṭṭhā. teṇa cintiyaṇi*

*"sohaṇaṇi saṃvuttaṇi. vallūreṇa dāmito birālo" tti.*

- 12 *so taṇi phal'ādigehiṇi uvacarati. sā ṇa giṇhati uvagāraṇi. so ya aturito ṇīyaḍi-*  
*ggāhī thakke thakke uvacarati. sarakkhā ya ṇaṇi kharāṇṭenti. teṇa sā kāleṇa*  
*āvajjiyā. ajjhovavaṇṇā bhaṇati: palāyamha. teṇa bhaṇitaṇi: ajuttam eyaṇi. ato*  
 15 *vīsattā hohi.*

*na śakyam tvaramāṇen° ślokaḥ.*

- kiṇi tu tumaṇi ummattiyā hohi. vijjehiṇi mā.paunijjihisi. tahā kayaṇi. vejjehiṇi*  
 18 *paḍisiddhā. piṭā se addhiṭṭiṇi gato.*

Āv.-ṭikā (H): I.399b,3-400a,3

*ettha udāharaṇaṇi:*

- 21 *"Vasantapure ṇayare Jīṇadatto ṇāma satthavāhaputto. so ya samaṇa-saḍḍho. io*  
*ya Caṃpāe parama-māhesaro Dhaṇo ṇāma satthavāho. tassa ya duve acche-*  
*ragāṇi: causamuddasārabhūyā muttāvalī dhūyā ya kannā "Hārappabha" tti.*  
 24 *Jīṇadatteṇa suyāṇi. bahu-ppagāraṇi maggio ṇa dei. tao'ṇeṇa caṭṭa-veso kao.*  
*egāgī sayāṇi ceva Caṃpaṇi gao. añcīyaṇi ca vaṭṭai. tatth'ego ajjhāyago. tassa*  
*uvaṭṭhio "paḍhāmi" tti. so bhaṇati "bhattaṇi me n'atthi. jai navaraṇi kaḥiṇi pī*  
*labhasi" tti. Dhaṇo ya bhoyaṇaṇi sasarakkhāṇaṇi dei. tassa uvaṭṭhio "bhattaṇi*  
 27 *me dehi jā vijjaṇi geṇhāmi. jaṇ kiṇci demi" tti paḍisuyaṇi. dhūyā saṃdiṭṭhā "jaṇ*  
*kiṇci se dijjāhi" tti. teṇa cintiyaṇi*

*"sohaṇaṇi saṃvuttaṇi. vallūrṇa dāmio virālo" tti.*

- 30 *so taṇi phal'ādigehiṇi uvacarai. sā ṇa geṇhai uvayāraṇi. so ya aturio ṇīi-gāhī*  
*thakke thakke sammaṇi uvacarai. sasarakkhā ya taṇi kharāṇṭei. teṇa sā*  
*kāleṇ'āvajjiyā ajjhovavaṇṇā bhaṇai: palāyamha. teṇa bhaṇiyaṇi: ajuttam eyaṇi.*  
 33 *kiṇi tu tumaṇi ummattigā hohi. vejjā vi akkosejjāhi. tahā kayaṇi. vejjehiṇi*  
*paḍisiddhā. piyā se addhiṭṭiṇi gao.*

- 1 By hurrying you cannot gain goals that are difficult to reach: both a completely beautiful wife as well as absolute victory over enemies,

with the following story:)<sup>38</sup>

In the city of Vasantapura there lived a man called Jinadatta, one of the travelling merchants, who was a follower of Jain monks. At that time the travelling merchant and Śaiva Dhana were staying in Campā. He owned two wonderful things: a necklace of pearls, which was the best created by the four oceans, and a daughter, the girl "Hāraprabhā." Jinadatta learned of this. Asked many times (for those two things, Dhana) refused to give them away. Therefore Jinadatta changed his appearance to that of a servant. He went alone to Campā. There was famine. A scholar was staying there too. (Jinadatta) approached, (and said to him,) "I would like to learn (a charm)." The (scholar) replied, "I have no food, I wonder whether you can get some somewhere?" Meanwhile, Dhana was feeding the Brahmanic ascetics. (Jinadatta) approached and said to him, "Provide me with food while I learn a charm; afterwards it shall benefit you greatly." (Dhana) agreed. The daughter was told, "Provide some for him!" (Jinadatta) thought

"The lucky chance happened. By dry meat the cat got tamed"

He approached (her), offering fruit, etc. She rejected his advances. He, however, was tricky and discreet. He approached her whenever the opportunity arose. The Brahmanic ascetics, however, reviled him. In the course of time, she felt affection for him. Being in love with him, she said, "Let us run away." He answered, "That is not clever, therefore be confident because

By hurrying you cannot gain goals that are difficult to reach: both a completely beautiful wife as well as absolute victory over enemies.

You, however, (act as though) mad. The doctors shall not cure you. Accordingly was acted. The doctors rejected her. Her father went away unsatisfied.

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38. Here the built-in story starts that originally figured as a variant to our frame-story as mentioned before (vice supra n. 31).

Āv.-cū. 1.531,13-532,11

- caṭṭeṇa bhaṇitaṃ: mama paraṃpar'āgatā vijjā atthi. dukkaro ya se uvayāro. teṇa  
 3 bhaṇiyaṃ: ahaṃ karemi. so bhaṇati: payuñjāmo. kiṃ tu baṃbhayārīhiṃ kajjaṃ.  
 teṇa bhaṇiyaṃ: jai kaha vi abaṃbhacārīṇo bhavanti to kajjaṃ na sijjhati. te ya  
 pariyaṇvijaṇti. je sundarā te āṇemi. katihiṃ kajjaṃ? catuhiṃ. āṇitā. saddavehiṇo  
 6 ya disā-pālā. maṇḍalaṃ kayaṃ. disā-pālā bhaṇiyā: jatto sivā-saddo taṃ  
 maṇāgaṃ vindhejjaha. sarakkhā ya bhaṇiyā "huṃ phadu" tti kate sivā-rutaṃ  
 karejjaha. dikkariyā bhaṇiyā: tumaṃ taha ceva acchejja. tahā kataṃ. viddhā  
 9 sarakkhā. na paṇḍa ceḍi. vipariṇao Dhaṇo. caṭṭeṇa vuttaṃ: bhaṇiyaṃ mae "jai  
 kaha vi abaṃbhacārīṇo bhavanti to kajjaṃ na sijjhati" ity-ādi. Dhaṇeṇa  
 bhaṇiyaṃ: ko uvāo? caṭṭeṇa bhaṇiyaṃ: erisā baṃbhacārīṇo bhavanti. guttīo  
 12 kaheṭi. dagasoyar'ādisu gavesiyā. n'atthi. sāhūṇa dhuḥko. tehiṃ siṭṭhāo:

vasahi-kaha-nisejj'indiya kuḍḍ'antara-puvva-kīlita-paṇṭe  
 atimā'āhāra-vibhūsaṇāṃ nava baṃbha-guttīo. 11 |

- 15 etāsu vaṭṭamāṇo suddhamāṇo jo ya baṃbhayārī so  
 jamhā tu baṃbhaceraṃ maṇo-ñiroho jīṇ'ābhīhitaṃ. 12 |

uvagate bhaṇitā: baṃbhacārīhiṃ me kajjaṃ. sāhū bhaṇanti: na kappai  
 18 nigganthāṇam etaṃ. caṭṭassa kaḥitaṃ: laddhā baṃbhacārī. na puṇa icchanti.  
 teṇa bhaṇiyaṃ: erisā ceva paricatta-loga-vāvārā muṇayo bhavanti. kiṃ tu  
 pūṭhehiṃ pi tehiṃ sakajja-siddhī hoti. taṇ-nāmāṇi likhanti. na tāṇi khuddavantarī  
 21 akkamati. piyiyā. maṇḍalaṃ kataṃ. sāhū-nāmāṇi lihitāṇi. sā vālā ṭhaviyā. na  
 kuvitaṃ sivāe. paṇḍa ceḍi.

Āv.-ṭīkā (H): 1.400a,3-b,7

- 24 caṭṭeṇa bhaṇiyaṃ: paraṃpar'āgayā me atthi vijjā. dukkaro ya se uvayāro. teṇa  
 bhaṇiyaṃ: ahaṃ karemi. caṭṭeṇa bhaṇiyaṃ: pauñjāmo. kiṃ tu baṃbhayārīhiṃ  
 kajjaṃ. teṇa bhaṇiyaṃ: atthi bhagavanto sasarakkhā te āṇemi. caṭṭeṇa  
 27 bhaṇiyaṃ: jai kaha vi abaṃbhayārīṇo honti to kajjaṃ na sijjhai. te ya pariya-  
 vijjaṇti. teṇa bhaṇiyaṃ: je sundarā te āṇemi. katihiṃ kajjaṃ? cauhiṃ. āṇiyā sad-  
 davehiṇo ya disā-pālā. kayaṃ maṇḍalaṃ. disā-pālā bhaṇiyā: jao sivā-saddo taṃ  
 30 maṇāgaṃ vindhejjaha. sa sarakkhā ya bhaṇiyā "huṃ phuda" tti kae sivā-rūyaṃ  
 karejjaha. dikkariyā bhaṇiyā: tumaṃ taha ceva acchejjaha. tahā kayaṃ. viddhā  
 sasarakkhā. na paṇḍa ceḍi. vipariṇao Dhaṇo. caṭṭeṇa vuttaṃ: bhaṇiyaṃ mae  
 33 "jai kaha vi abaṃbhayārīṇo honti kajjaṃ na sijjhai" tti ity-ādi. Dhaṇeṇa  
 bhaṇiyaṃ: ko uvāo? caṭṭeṇa bhaṇiyaṃ: erisā baṃbhayārīṇo havanti. guttīo  
 kaheṭi. dagasokar'āisu gavesio. n'atthi. sāhūṇa dhuḥko. tehiṃ siṭṭhāo:

- 36 vasahi-kaha-nisijj'indiya-kuḍḍ'antara-puvva-kīliya-paṇṭe  
 aīmāy'āhāra-vibhūsaṇā ya nava baṃbha-guttīo. 11 |

- 39 eyāsu vaṭṭamāṇo suddhamāṇo jo ya baṃbhayārī so  
 jamhā u baṃbhaceraṃ maṇo-ñiroho jīṇ'ābhīhiyaṃ. 12 |

uvagao bhaṇiyā: baṃbhayārīhiṃ me kajjaṃ. sāhū bhaṇai: na kappai nig-  
 ganthāṇam eyaṃ. caṭṭassa kaḥiyaṃ: laddhā baṃbhayārī na puṇa icchanti. teṇa  
 42 bhaṇiyaṃ: erisā ceva paricatta-loga-vāvārā muṇao bhavanti. kiṃ tu pūjehiṃ vi  
 tehiṃ kajja-siddhī hoi. taṇ-nāmāṇi likkhanti. na tāṇi khuddavantarī akkamai.  
 piyiyā. maṇḍalaṃ kayaṃ. sāhu-nāmāṇi lihiyāṇi. disā-pālā ṭhaviyā. na kūviyaṃ  
 45 sivāe. paṇḍa ceḍi.



The servant said, "I possess a charm transmitted by tradition from teacher to pupil. The application is, however, difficult. (Dhāṇa) said: I shall exercise (the charm). The servant replied, "Let us start. However, chaste (ascetics) are required." (Dhāṇa:) "There are honourable Brahmanic ascetics. I will bring them here." The servant: "If they are for any reason unchaste, (the charm) will not succeed. Furthermore they will suffer great torment." (Dhāṇa:) "I shall bring those that are suitable. How many are necessary?" "Four." Those who were able to hit a target by hearing were placed as watchman in all four directions. A circle was drawn. The watchmen were told, "From whom you hear the noise of the jackal, that one you have to hit instantly." The Brahmanic ascetics were, however, advised, "You have to imitate the cry of the jackal by making the sound 'phuṭa'." And the virgin was advised, "You stay as you are." Accordingly they did so. The Brahmanic ascetics were pierced, and the girl was not cured<sup>39</sup>. Dhāṇa became adverse (to the Brahmanic ascetics). The servant said, "I told you, in case they are not caste for any reason, (the charm) will not succeed." Dhāṇa: "Who else is suited?" The servant answered, "They are chaste (who live as a brahmacārin). He explained the rules for chastity. Then he looked (for chaste boys) by going to the *Dakaśaukarika* ascetics<sup>40</sup>, etc. but could not find any. He went to the Jain ascetics. They taught these rules for chastity<sup>41</sup>:

- 1 (The brahmacārin should take up a detached) lodging (free from wives), (He should avoid) the conversation and the company (of wives). (He should avoid thinking about female) limbs and (hearing the speech of) hidden (wives). (Further he should not recall) the previous pleasures (he has had together with wives) (nor eat fat) food. (He has to avoid) excessive eating (and should not be dressed according to the) fashion<sup>42</sup>.
- 2 He who follows these (rules) with a pure mind is a brahmacārin because the conquering of the inner mind is known as brahmacārya by the Jina.

(Dhāṇa) approached and said (to the Jain ascetics), "I need brahmacārins." The ascetics answered, "That is not right for Jain ascetics to do." (Dhāṇa) told the servant, "We found brahmacārins; they are not willing to participate in the charm." (The servant) "For the success of your plan those who have left the worldly life and who are silent have to be revered." Their names were scratched. The *Kṣudravantari*<sup>43</sup> could not cause any trouble (to the Jaina brahmacārins)<sup>44</sup>. Then the brahmacārins were honoured. A circle was drawn and the names of the Jain ascetics were scratched. The watchmen of the directions were placed. The jackal was silent. The girl was cured.

39. Haribhadra changes between *sasarakkhā* and *sarakkhā*.

40. PrPN (supra n. 1), 1, p. 354 s. v. *Dagasoyaria*: Brahmanic ascetics following the Sāṃkhya philosophy.

41. Vice supra n. 2.

42. The terms *āhāra* and *vibhūsaṇa* occur also in a Prakrit-Śloka about the different foundations of Rṣabha. Vide Koch (supra n. 9).

43. A Brahmanic goddess.

44. With a similar intention the phrase *aṇaikkamaṇijja* is recorded in the *Sūtrakṛtāṅga-sūtra*: gods, asuras, nāgas etc. cannot induce Jaina laymen in acting against the laws of the Nirgranthas: W. SCHUBRING, *Worte Mahāvīras* (Göttingen-Leipzig, 1926), p. 61.

Āv.-cū. 1.532,11-533,6

*Ḍhano sāhūnam alliyanto saddho jāto. “dhammôvagārī imo” tti cedī muttāvalī*

3 *ya diṇṇā. evaṃ aturanteṇaṃ sā teṇaṃ bodhita" itti silog'attho.*

*kiṃ ca: aḍavīe bhūto kappāḍiṇa ārāhito. eso mora-rūveṇa ṇaccitūṃ sovaṇṇaṃ  
piccham padeti dine dine. tassa cittam jātam “kecciram acchiḥāmi” tti “savyāni*

6 *picchāṇi genhāmi*” *tti paḍijaggito. teṇa kalāvo-gahito. kāko jāto. “ṇa kiñci deti”*  
*tti. atah:*

*"atvarā sarva-kāryesu.*

*tvarā kārya-vināśinī*

9 *tvaramānena mūrkhena.*

*mayūro vāvasī-kṛtaḥ*"

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*iti so esa suṇitūṇa pariṇāmeti “ahaṃ pi sa-desaṃ gantum aturanto tatth’eva kiñci uvāyaṃ cintissāmi” itī gato sa-desam. tattha vijjā-siddhā pānā*

12 *daṇḍarakkhā, teṇa te olaggiyā. bhaṇanti: kiṃ te amhehiṃ kajjaṃ? siṭṭhaṃ. amhaṃ taṃ ghaḍeḥa. tehiṃ māṛī viuvviyā. logo maritum āradḍho. rannā pāṇā samādiṭṭhā. teṇa bhaniyaṃ “jāṇāmo tāva kiṃ ādeśā vatthavva” tti uddāvaniyā.*

15 *teṇaṃ sāhissāmo. tehiṇ (paḍhama) rattiṇ eṣā sā bāhiriyaṃ paviṭṭhā. bityāe rati-*  
*tiyāe ṇagaraṃ paviṭṭhā eṣā sā. tatīyāe rattie gharaṃ eṣā sā. cautthie rattie*  
*māṇusa-hattha-sīsa-pādā ya sayanijje dīsanti. te hattha-pād'ādīna sāharaṇaṃ*

18 *karenti, raṇṇo kalhitam, bhaṇati: sa-vidhī vivāḍeḥa to khāim maṇḍale majjha-*  
*rattammi appa-sāgārike vāvāejjā. "taha" ti paḍissutam ṇīā sa-giham rattim*  
*mandalam.*

21' Āv.-tīkā (H): 1.400b,7-401a,5

*Ḍhaṇo sāhūṇam alliyanto saḍḍho jāo. “dhammôvagāri” tti ceḍi muttāphala-  
mālāya tass’eva dinnā. evaṃ aturantena sā tenaṃ pāviya” tti silog’attho.*

24 *so eyaṃ suṇiṭṭha pariṇāmei “ahaṃ pi sa-desaṃ gantum aturanto tatth’eva kiñci uvāyaṃ cintissāmi” tti gao sa-desaṃ. tattha ya vijjā-siddhā pāṇā daṇḍarakkhā. teṇa te olaggiyā. bhananti: kim te amhehim kajjam? sūtham. devim ghadeha.*

27 *tehiṇ cintiyaṃ: ucchobhaṃ demo jeṇa rāyā paricayai. tehiṇ māṛi viuvviyā. logo  
marium āradhho. ranno paṇā samāṭṭhā: labheha māriṇi. tehiṇ bhaṇiyaṃ: gave-  
sāmo vijiāe. devī-vāsa-ghare mānusa hattha-pāyā viuvviyā muhaṃ ca se ruhira-*

30 *littaṃ kayam, rañño niveiyam; vatthavvā ceva māri, niya-ghare gavesāhi. rañṇā gaviṭṭhā diṭṭhā ya, pāṇā samāṭṭhā: sa-vihīte vivādeha to khāiṇi maṇḍale majjha-rattammi appa-sāgārie vāvāeyavvā. “taha” iti padisue nīyā sa-giham rattim*

33 *mandalam.*

Dhaṇa, while staying together with the Jain ascetics, became a follower of the Jain creed. (Thinking,) "This (Jiṇadatta) is a benefactor for the religion of the Jaina" (Dhaṇa) gave him his daughter and the necklace. "In this manner, without hurry, he gained her", thus the meaning of the stanza.

[Further: In the jungle a rogue took care of a Bhūta. Appearing as a peacock dancing, this one let drop each day a golden feather. The (rogue) thought "How much longer will I have to wait?" Urged (by the thought) "I will take all of the feathers", he seized the tail of the peacock. The (peacock) changed into a crow.

Therefore

- 1 "No hurry by all intentions. Hurry baffles an intention. By a blockhead who was in hurry a peacock changed into a crow."<sup>45</sup>

After he heard this he decided, "I will go home and without hurry I will think about a way." (Then) he went home. People (*pāṇa*) called Daṇḍarakṣas lived there who were perfect in the art of magic. He served them. They asked (him), "For what purpose do you need our help?" He explained to them that he sought the meeting with (the royal consort)<sup>46</sup>. By magic they produced a Mārī<sup>47</sup>. The population started to die. The monarch ordered the people. He said: "We find out - Where is the place (of the Mārī); is (the Mārī) an inhabitant (of our city)?" (The place) must be cleaned. With this we will have success<sup>48</sup>. [(Shouting the words,) "Here she may be", they entered the outer circle (of the city) during the first night. During the second night, they entered the city, (shouting,) "Here she may be". During the third night, they entered the house (again shouting,) "Here she may be". During the fourth night in the sleeping-chamber there appeared the feet, head and the hands of a human being. They collected these human limbs and reported this to the monarch.]<sup>49</sup> He said, "Destroy her in her way: At midnight, however, she is to be killed in the magic circle (*maṇḍala*)."<sup>50</sup> They agreed and led her at night-time to (her) own house into the magic circle.

45. This second example is missing in Haribhadra's version.

46. *amhaṃ taṃ ghaḍeḥa* Āv.-cū. : *deviṃ ghaḍeḥa. tehiṃ cintiyaṃ ucchobhaṃ demo jeṇa rāyā paricayai* Āv.-ṭikā (H) = "Meet the royal consort (?). They considered and said, "We shall start a rumour about her; then the monarch will let her go."

47. A demon that causes pestilence and death.

48. *tena bhaṇiyaṃ "jānāmo tāva kiṃ ādeśā vatthavva" iti uddāvaṇiyā. teṇaṃ sāhissāmo* Āv.-cū. is not clear to me. In Haribhadra's Āv.-ṭikā we read *labheha māriṃ. tehiṃ bhaṇiyaṃ: gavesāmo vijjāe* "You must find the Mārī." They replied, "We search for her by magic". For *uddāvaṇiya* see also E. LEUMANN, (supra n. 29), s. v. "das Ausbrennen (burning out)" etc.

49. According to Haribhadra's Āv.-ṭikā: *devī-vāsa-ghare mānūsā hattha-pāyā viuvviyā. muhaṃ ca se ruhira-littaṃ kayaṃ. raṇṇo viveiyaṃ: vatthavvā ceva māri. niya-ghare gavesāhi. raṇṇā gaviṭṭhā diṭṭhā ya* "the *pāṇa* produced by magic human hands and feet in the sleeping-chamber of the royal consort. They besmeared the head with blood and informed the king: The Mārī is an inhabitant. Search for her in your own house. The king searched and saw her".

50. The Sanskrit-chāyā reads: *sva-vidhinā vyāpādayata tadā'vaśyaṃ maṇḍale madhya-rātre'ipa-sāgārike vyāpādayitavyā*. The reading to *khāiṃ ...appa-sāgārike* is not clear.

Āv.-cū. 1.533,6-12

- so ya tattha puṇṇāloṇṇa-kata-kavaḍḍo gato. sā khaliyāreum āraddhā. teṇa  
 3 bhaṇiyaṃ “kiṇ eṭṭe kapaṇṇa” ti? tehiṇ bhaṇitaṃ “māri esa” tti mārijjati. so  
 bhaṇati “kim eṭṭe āgīṭe māri havai” tti? keṇa vi avasaddo vā se diṇṇo. tā mā  
 māreha. muyaha etaṃ. te neccanti. gāḍhataṃ laggo. ahaṃ bhe koḍi-mullaṃ  
 6 alaṅkāraṇa demī. suppaḥa me taṃ. bal’āmoḍi alaṅkāro uvaṇṇo. tīe vi tassa  
 “nikkāraṇa-vacchalo” tti paḍibandho jāto. pāṇehiṇ bhaṇiyaṃ: jati te  
 nibbandho to na māremo. kiṇ tu nivvisayāe gantavaṇṇa. paḍisuyaṃ. mukkā. so  
 9 taṃ gahāya palāto. pāṇa-ppado “vacchallago” tti daḍḍhataṃ paḍibaddhā.  
 ālāv’āḍiṇ ghaḍiyā. des’antarammi bhoge bhuñjante acchanti. aṇṇadā so pec-  
 chanage payaḍḍo. sā neheṇa gantuṇ na deti. teṇa hasiyaṃ. tīe pucchīyaṃ: kim  
 12 etaṃ? nibbandhe siṭṭhaṃ. nivvinnā. taḥā-rūvāṇaṃ ajjāṇaṃ antie dhammaṃ  
 soccā pavvaīyā. itaro’vi aṭṭa-duh’aṭṭo mariṇṇa tad-dosā ceva narage uvautto.  
 evaṃ dukkhāya “cakkh’indiyaṃ” ti.

15 Āv.-ṭikā (H): 1.401a,5-401b,5

- so ya tattha puṇṇāloṇṇa-kavaḍḍo gao. sakhaliyāraṃ māreum āraddhā. teṇa  
 bhaṇiyaṃ “kiṇ eyāe kapaṇṇa” ti te bhaṇanti “māri esa” tti mārijjai. teṇa  
 18 bhaṇiyaṃ “kaḥaṃ eyāe āgīṭe māri havai” tti? “keṇa” ti avasaddo se diṇṇo. mā  
 māreha. muyaha eyaṃ. te neccanti. gāḍhataṃ laggo. “ahaṃ bhe koḍi-mollaṃ  
 alaṅkāraṇa demī. muyaha eyaṃ. mā mārehi” tti. bal’āmoḍi alaṅkāro uvaṇṇo. tīe  
 21 cintiyaṃ “nikkāraṇa-vacchallo” tti taṇṇi paḍibando jāto. pāṇehiṇ bhaṇiyaṃ: jati  
 te nibbandho eyaṃ pi na māremo. kiṇ tu nivvisayāe gantavaṇṇa. paḍisue mukkā. so  
 taṃ gahāya palāto. to pāṇa-ppao “vacchalago” tti daḍḍhataṃ paḍibaddhā.  
 24 ālāv’āḍiṇ ghaḍiyā. des’antarammi bhoge bhuñjantā acchanti. aṇṇayā so pec-  
 chanage gantuṇ payaḍḍo. sā neheṇa gantuṇ na dei. teṇa hasiyaṃ. tīe pucchio  
 “kim eyaṃ” ti? nibbandhe siṭṭhaṃ. nivvinnā. taḥā-rūvāṇaṃ ajjāṇaṃ antie dham-  
 27 maṃ soccā pavvaīyā. iyaro’vi aṭṭa-duh’aṭṭo mariṇṇa tad-divasaṃ ceva narage  
 uvavaṇṇo.  
 evaṃ dukkhāya “cakkh’indiyaṃ” ti.

After confessing the transgression of deceit, he too arrived there. The people started to torture her<sup>51</sup>. He said, "What has she done?" They replied, "Because she is a Mārī, she will be killed." He "How can a Mārī be shaped like this? No matter whom has slandered her, that is no reason to kill her. Let her go free." The (people) refused. He urged them, saying, "I will give you jewellery of great value. You must let her go free<sup>52</sup>. You must not kill her." When (their resistance) had been broken<sup>53</sup>, the jewellery was brought. Meanwhile she (reflected) "Unfounded he is worthy of love" and she fell in love with him. The people said, "Since you insist, we shall not kill her. However, you must go into exile." He agreed and she was set free. He seized her. They escaped. (She thought,) "Life-saver, worthy one of love", and her love grew even stronger. By means of conversation, etc., he sought her favour. In a foreign region they lived and enjoyed the pleasures of love. Once he was leaving to visit a theatre performance. For love, she refused to let him go. He laughed (about her). She asked him, "What does this mean?" He did not tell her. She still insisted and found it out. She became disgusted with him. Not far off Jain nuns who were pleasing to the eye too she heard the Dharma and entered the Saṅgha. The other one, losing his free will, suffered death and was reborn on the same day in hell. Such conditioned turning out badly is delusion.

51. *sā khaliyāreum āradhā* Āv.-cū.: *sakhaliyāraṃ māreum āradhā* Āv.-ṭikā (H).

52. *muyaha eyaṃ* Āv.-ṭikā (H) : *suppaha (?) me tam* Āv.-cū..

53. *bal'āmoḍiya* abs., vice PISCHEL (supra n. 29), p. 167ff. § 238.

uppattiya buddhi (Rohaga) Āv.-cū., 1.544,4-546,7 = Āv.-ṭikā (H), 1.415b,5-417b,3

Āv.-cū. 1.544,4-9

- 3 *Ujjeṇī nayarī jaṇa-vae Avantīe. tattha naḍḍaṇaṃ gāmo. tattha egassa naḍḍassa bhajjā matā. tassa ya putto ḍaharao. teṇa annā āṇitā. sā tassa dāragassa ṇa vaṭṭati. teṇa dāraeṇa bhaṇiyaṃ “mamaṃ laṭṭhaṃ na vaṭṭasi tahā te karemi jahā*  
 6 *mama pādesu paḍisi” tti. teṇa rattim piṭā sahasā bhaṇito “esa goho” tti. teṇa nāyaṃ “mahilā viṇaṭṭha” tti siḍhilo rāgo jāto. sā bhaṇati “mā Putta! evaṃ karehi.” teṇa bhaṇitaṃ: ṇa laṭṭhaṃ vaṭṭasi. bhaṇati: vaṭṭehāmi. ahaṃ pi laṭṭhaṃ*  
 9 *karīhāmi. sā vaṭṭitum āraddhā. aṇṇadā chāhā ceva (“esa gohe” tti “esa gohe” tti)<sup>54</sup> bhaṇittā “kahē?” tti. puṭṭho chāhiṃ dariseti. tato piyā se lajjito “so vi evaṃ vidho” tti. tīse ghaṇaṃ rāgo jāto. so vi avisaṃbhito piṭāe samaṃ jemei.*

12 Āv.-ṭikā (H): 1.415b,5-10

- Ujjeṇī nayarī āsanno gāmo naḍḍaṇaṃ. tatth’egassa naḍḍassa bhajjā mayā. tassa ya putto ḍaharao. teṇa annā āṇiyā. sā tassa dāragassa na vaṭṭati. teṇa dāraeṇa*  
 15 *bhaṇiyaṃ “mama laṭṭhaṃ na vaṭṭasi tahā te karemi jahā me pāesu paḍisi” tti. teṇa rattim piyā sahasā bhaṇito “esa goho esa goho” tti. teṇa nāyaṃ “mama mahilā viṇaṭṭha” tti siḍhilo rāgo jāto. sā bhaṇai: mā Putta! evaṃ karehi. so*  
 18 *bhaṇai: mama laṭṭhaṃ na vaṭṭasi. bhaṇai: vaṭṭihāmi. tā laṭṭhaṃ karemi. sā vaṭṭitum āraddhā. annayā chāhīe ceva “esa goho” tti bhaṇittā “kahim?” ti puṭṭho ya chāhiṃ daṇṣei. tao se piyā lajjio. “so’vi evaṃ viho” tti. tīse ghaṇa-rāgo jāto.*  
 21 *so’vi visa-bhīo piyāe samaṃ jemei.*

54. “esa gohe” tti 2 Ed..

## The clever Rohaka

The city of Ujjayinī, in the district of Avanti, there lived a colony of actors. It happened that the wife of an actor died. He had a small son. The actor married another wife. But she did not take care of the boy's education and nourishment. The boy threatened, "If you do not take care of me, I will treat you in such a manner as will make you fall down at my feet." At night he suddenly exclaimed to his father, "A man!" The (father) thought, "My wife has become unfaithful." His attachment became reserved (towards his wife). She rebuked (the boy), "Son, you should not act in such a manner." He replied, "You do not take care of me." She answered, "I will care (for you)." (The boy,) "Then I will also be friendly." She set about to care (for him). On one occasion, Rohaka exclaimed, pointing at a shadow, "A man, a man, a man!" Upon being asked by his father, "Where?", (the boy) pointed at the shadow. The father became ashamed and thought, "That (other man) too was of such a kind." His attachment (towards his wife) grew strong. The (boy), however, ate together with his father fearing no more poison (in the food)<sup>55</sup>. Once he went together with his father to Ujjayinī. Father and son left the town after they had looked around there. Later the father, having forgotten something, returned (to the city), while (Rohaka waited) near the river Śiprā and there he drew the complete city in the sand. He drew the city with all its quarters, palaces and temples. It was just at this place that the monarch passed by. (Rohaka) stopped him (and) said, "Do not step into the midst of the palace." On being asked by the curious monarch, "What you have drawn here?", (Rohaka) explained the complete city with all its quarters, palaces and temples. Being asked by the monarch, "Where do you live?", (Rohaka) replied, "(I live) in a (colony)." Meanwhile his father had come back (and) they returned (home).

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55. For *avisam̐bhito* Āv.-ṭikā (H) reads *visa-bhīo* "The (boy) ate only together with his father, fearing poison (in his food)." Because the stepmother meanwhile takes care for Rohaka I can not find any reason what for Rohaka could be afraid to get poisoned. Therefore Hariḥbhadrā's reading seems to be erroneous.

Āv.-cū. 1.544,9-545,4

- aṇṇadā pitāe samaṇ Ujjeṇiṇ gato. diṭṭhā ṇagari. niggatā pitā puttā. pitā puṇo vi*  
 3 *atigato "kiṇ pi ṭhāvitagaṇ vissariyaṇ" ti. so Sippāe ṇadīe puliṇe ṇagariṇ savvaṇ ālihati. teṇa ṇagari sacaccarā lihiyā. tato rāyā eti. teṇa rāyā vārito. bhaṇito "mā rāula-majjheṇaṇ ehi" tti. raṇṇā kotuhalleṇaṇ pucchito. sacaccarā*  
 6 *savvā kahiyā. raṇṇā bhaṇito "kaḥiṇ vasasi" tti? teṇa bhaṇitaṇ: amuga-gāme. piyā se āgato. te gatā." rāyāe ya eg'ūṇagāṇi pañca manti-satāṇi. egaṇ maggaṭi. jo ya savva-ppahāṇo hojja" tti. tassa parikkhaṇa-nimittaṇ imāṇi pesati*  
 9 *silā-miṇḍha-kukkuḍa-tila-vāluya-hatthi agaḍa-vaṇa-saṇḍe, paramanna-patta-leṇḍaga-khāilā pañca piyaro ya* 1941 |  
*lehaṇ visajjeti jathā tujja gāmassa bahim mahillī silā. tīe maṇḍavaṇ kareha. te*  
 12 *ādaṇṇā. so dārao Rohao chuhāṇito. pitā se gāmeṇa samaṇ acchati. ussūre āgato. so roviṭ: amhe chuhāiyā acchāmo. so bhaṇati: tumaṇi suhito'si. kiha? teṇa se kahiyaṇ. bhaṇati: vīsattā acchaha. heṭṭhā khaṇaha khaṇbhe ṭhavettā thova-tho-*  
 15 *vanteṇa bhūmī kayā. uvalevaṇa-katōvatāre raṇṇo niveditaṇ. keṇa kataṇ? Rohaṇaṇ Bharahaga-dāraṇaṇ. |*

Āv.-ṭikā (H): 1.415b,10-416a,8

- annayā piyareṇa samaṇ Ujjeṇiṇ gao. diṭṭhā ṇayarī. niggayā piyā-puttā. piyā se puṇo'vi aigao ṭhaviyagassa kassai. so vi Sippā-ṇāte puliṇe Ujjeṇī-ṇayarīṇ ālihai. teṇa ṇayarī sacacarā lihiyā. tao rāyā ei. rāyā vārio. bhaṇai: mā rāula-gharassa*  
 21 *majjheṇaṇ jāhi. teṇa kouhalleṇa pucchio. sacaccarā kahiyā. kaḥiṇ vasasi? "gāme" tti. piyā se āgao. "rāiṇo ya eg'ūṇagāṇi pañca-manti-sayāṇi. ekkaṇ maggai. jo ya savva-ppahāṇo hojja" tti. tassa parikkhaṇa-nimittaṇ taṇ gāmaṇ*  
 24 *bhaṇāvei jahā tubbhaṇ gāmassa bahiyā mahallī silā. tīe maṇḍavaṇ kareha. te addaṇṇā. so dārao Rohao chuhāio. piyā se acchai gāmeṇa samaṇ. osūre āgao. royai: amhe chuh'āiyā acchāmo. so bhaṇai: suhio'si. kiha? kahiyaṇ. bhaṇai: vīsattā acchaha. heṭṭhao khaṇaha khaṇbhe ya deha thovaṇ thovaṇ bhūmī kayā. tao uvalevaṇa-kaḍvayāre maṇḍave kae raṇṇo niveiyaṇ. keṇa kayaṇ? Rohaṇa Bharaha-dāraṇaṇ.*  
*esā eyassa uppattiyā buddhī. evaṇ savvesu joejjā.*



The monarch had 499 ministers and was seeking one more. He thought, "This one shall be the foremost of all of all my ministers" He reflected, "It could be this (Rohaka)." In order to test him, the monarch ordered (these catchwords) to be sent (to Rohaka's colony):

941 Rock, ram, cock, sesame, sand, elephant, well, part of the forest, boiled rice, leaf, mud, squirrel and five fathers<sup>56</sup>

(and he) ordered this letter to be sent: outside your colony, there is a huge rock where you shall establish a banqueting-hall without moving (the rock). The dwellers of the colony were in great distress.

The boy Rohaka became hungry (and returned home). His father stayed together with the inhabitants (and) returned at dawn. (Rohaka) said, weeping, "We waited for you and were hungry." (His father) answered, "You are lucky in that you know nothing." (Rohaka) asked why this was so. (His father) told to him about the royal order. (Rohaka) said, "Be confident; dig below (the rock) and set up posts there." In this manner the place was slowly dug out and the posts were set in place. When the plastering was finished and the banqueting-hall was completed, the monarch was informed. The monarch asked, "Who has done this?" The people informed (him) that it was Rohaka, the son of Bharata. <sup>157</sup>

56. In Haribhadra's Āv.-ṭikā this stanza is recorded at the beginning of the story.

57. Āv.-ṭikā (M) 1.517a,2-6: *so Rohaga-dārago chuhāito. piyā se gāmeṇa samaṇ acchai. ussūre āgato. royai: amhe chuhāiyā acchāmo. so bhaṇai: suhito'si. taṇ na yāṇasi. teṇa bhaṇiyaṇ: kahaṇ? tato kahiyaṇ. bhaṇai: vīsatha acchaha. heṭhāto khaṇa. thambhe ya deha. tato thova-thova-bhūmī khāyā. thambhā ya antarā kayā. to uvalevaṇe katōvayāre maṇḍave kae raṇṇo niveditaṇ. rāṇā pucchiyaṇ: keṇa ayaṇ? purisehiṇ kahiyaṇ: Rohaṇa Bharaha-dāraṇa. eṣā eyassa uppattiyā buddhī. evaṇ savvesu joejjā. 1*

Āv.-cū. 1.545,4-545,9

- tato meṇḍhao pesito. esa pakkheṇa ettio ceva paccappiṇetavvo. tehiṇ Bharaho  
 3 pucchito. teṇa vi virūveṇa samaṇ bandhāvito. javasaṇ diṇṇaṇ. taṇ carantassa  
 ṇa hāyati balaṇ. “virūvaṇ ca pecchantassa bhaeṇa ṇa vaḍḍhati” tti 2  
 evaṇ kukkuḍo addāeṇa samaṇ jujjhāvito. 3
- 6 “tila-samaṇ tellaṇ dātavvaṇ” ti tillam-addāeṇa paṇāmiyaṇ. 4  
 vāluyāe varaḍḍae paḍihatthaṇ deha. 5  
 hatthimmi juṇṇa-hatthī gāme chūḍho. “hatthī app’āuo marihiti” tti appito.  
 9 “mato” tti ṇa ṇiveditavvaṇ. hatthī mato. tehiṇ ṇivediyaṇ jathā ṇa carati ṇa  
 ṇīhāreti ṇa ūsasati ṇa ṇīsasati. raṇṇā bhaṇitaṇ: mato? tehiṇ bhaṇitaṇ “tubbhe  
 bhaṇaha” tti. 6
- 12 agaḍe āraṇṇao ṇa tīrati ekkallato ṇāgaraṇ agaḍaṇ deha. 7  
 vaṇa-saṇḍe puvvāvāse gato gāmo. 8  
 paramaṇṇaṇ “kāṛisa-uṇhāe palāl’uṇhāe ya” tti. 9
- 
- 15 Āv.-ṭīkā (H): 1.416a,8-b,7  
 tao tesiṇ raṇṇā meḍhao pesio bhaṇiyā ya “esa pakkheṇa ettio deva  
 paccappiṇeyavvo ṇa duvvalayaro nāvi valigaro” tti. tehiṇ Bharaho pucchio. teṇa  
 18 virūveṇa samaṇ bandhāvito javasaṇ dinnaṇ. taṇ carantassa ṇa hāyai balaṇ  
 virūvaṇ ca pecchantassa bhaeṇa ṇa vaḍḍhai.  
 evaṇ kukkuḍao addāeṇa samaṇ jujjhāvito.
- 21 “tila-samaṇ tellaṇ dāyavvaṇ” ti tilā addāeṇa maviyā.  
 vāluga-varahao: paḍicchandaṇ deha.  
 hatthimmi junna-hatthī gāme chūḍho. “hatthī app’āuo marihiti” tti appio maut-  
 24 tiṇa niveiyavvaṇ “divasa-devasiyā ya se pauttī dāyavva” tti. adāne’vi niggaḥo.  
 so mao. te addaṇṇā. Bharaha-suya-vayaṇeṇa niveiyaṇ jahā so ajja hatthī ṇa  
 uṭṭhei na ṇisīyai ṇa āhārei ṇa ṇīhārei ṇa ūasai ṇa nīsamai evam’āī. raṇṇā  
 27 bhaṇiyaṇ: kiṇ mao? “tubbhe bhaṇaha” tti.  
 agaḍe āraṇṇao āgantu ṇa tīrai nāgaraṇ deha.  
 vaṇa-saṇḍe puvvaṇ pāsaṇ gao gāmo.
- 30 paramannaṇ “kāṛisaḍḍhāe palāl’uṇhāe ya” tti.

The monarch then ordered a ram to be sent, saying, "This (ram) shall be returned after half a month in the same condition, neither lighter nor heavier." When Rohaka was asked, he instructed them to bind the (ram) together with another that was deformed. (The ram) was fed with grass because, "Eating (grass, the ram) will not lose its strength, (but) seeing the deformed (ram), it will not increase (in weight) because of its fear." <sup>258</sup> (Regarding the catchword "cock":) the monarch then ordered a cock to be sent, saying, "This cock has to fight without a second cock." When Rohaka again was asked, he instructed them to let (that cock) fight against its reflected image. <sup>359</sup>

Regarding the catchword "sesame":) then the monarch ordered grains of sesame to be sent, saying, "Oil of sesame equal in measure to the grains of sesame is to be returned." (Rohaka) measured well the grains of sesame by means of a mirror. <sup>460</sup>

(Regarding the catchword "sand":) the monarch sent a messenger to the colony, saying, "There is light-coloured sand around you. Therefore send me cords made of sand." Rohaka was asked for his counsel. He said to (the messenger), "Bring hither a model and then we shall send (you the cords)." <sup>561</sup>

(Regarding the catchword "elephant":) the monarch ordered that an old elephant that was near to death and longing to die should be brought to the colony, saying, "The message '(The elephant) has died' is not to be uttered to me. Each day, a report about (the elephant) has to be dispatched to me. If a report should not be dispatched, there shall be punishment." The (elephant), however, died. The dwellers of the colony were in great distress. (They) asked Rohaka, (who) informed (the monarch) in this manner: "Your Majesty! Today the elephant neither stands nor lies, neither eats nor discharges, neither inhales nor exhales, etc." Thereupon the monarch asked whether (the elephant) had died? They answered, "It is you that have pronounced this." <sup>662</sup>

(Regarding the catchword "well":) again the monarch sent messengers to them, saying, "Inside your colony there is a well that contains delicious water; this well is to be sent to me." Therefore Rohaka was asked for his counsel. He said, "Tell the monarch that our well is from the forest, and is not courageous enough to come alone without a companion. For this reason, send a well from the city for company.

58. Āv.-ṭikā (M) 1.517a,6-8: "*medha*" *tti. tato tesim raṇṇā medhago pesito. bhaṇiyā: esa pakkha-mitteṇa kāleṇa ettio ceva paccappiṇeyavvo. na dubbalataro nāvi baliyataro*" *tti. tato tehiṃ Rohato pucchito. teṇa virūveṇa samaṃ baddhāvito. javasaṃ dinnam. tam carantassa na hāyai balam. virūvam peccantassa bhaeṇa na vaddhae.* 2

59. Āv.-ṭikā (M) 1.517a,8-10: "*kukkuḍo*" *tti. tato tesim rāṇā kukkuḍo pesito. bhaṇiyā: esa kukkuḍo bīya-kukkudena vinā jujjhāveyavvo. tato puno'vi tehiṃ Rohato pucchito. teṇa addāena samaṃ jujjhāvito.* 3

60. Āv.-ṭikā (M) 1.517a,10f.: "*tila*" *tti. tato raṇṇā tilā pesiyā "tila-samaṃ tillam dāyavvam"* *ti. Roha(addā)ṇa maviyā. tellam pi teṇa dinnam.* 4

61. Āv.-ṭikā (M) 1.517a,11ff.: "*vāluga*" *tti. raṇṇā tesim maṇussā pesiyā. tattha subbhā vāluyā atthi. tato vāluyā-varahae pesaha. tehiṃ Rohao pucchito. teṇa bhaṇiyam: paḍicchande deha jeṇa pesāmo.* 5

62. Āv.-ṭikā (M) 1.517a,12-b,2: "*hatthi*" *tti. tato kaivaya-divasāikkame raṇṇā tesim junnū hatthī app'āuo mariu-kāmo pesio. bhaṇiyā ya: mato na niveiyavvo. divasa-divasiyā se pauttī kaheyavvā. akahaṇe niggaho. so mato. te gāmallayā addaṇṇā. Rohao pucchito: tassa vayaṇeṇa niveditam. jahā: so Deva! ajja hatthī na uṭṭhai na nisiyai na āhārei na nīhārai na ūsasai na nīsasati evam-ādi. tato raṇṇā bhaṇiyam: kiṃ mao? te bhaṇanti: tujjhe eyam bhaṇaha. na amhe vayāmo. devo bhaṇai.* 6

Āv.-cū. 1.545,9-546,1

- evaṃ parikkhiṇaṃ samādiṭṭhaṃ: Rohaṇaṃ āgantavaṃ. taṃ puṇa ṇa sukka-*  
 3 *pakkhe ṇa kaṇha-pakkhe ṇo rāti ṇa divā ṇa chāyāe ṇa uṇheṇaṃ ṇa chatteṇa ṇa*  
*āgāseṇaṃ ṇa pādehiṃ ṇa jāṇeṇaṃ ṇa pantheṇaṃ ṇa uppahēṇaṃ ṇa ṇhāeṇaṃ ṇa*  
*maṇeṇaṃ. pacchā aṅgholiṃ kātūṇa cakka-majjha-bhūmīe paḍikkameṇaṃ egaṃ*  
 6 *pādaṃ kātūṇa cālaṇī-ṇimmiṭṭim'aṅgo. 10*

*anne bhaṇanti: samadu-laṭṭaṇī-padesa-baddhao chāiṇa-paḍageṇaṃ saṃjḥā-*  
*samayaṃsi amāvāsāe āgato.*

- 9 *raṇṇā pūjito. āsaṇṇe ya se ṭhito. yāma-viuddheṇa raṇṇā saddāvio: sutto? jagga-*  
*si? bhaṇati: jaggāmi. so sutto vibuddho uṭṭhito. raṇṇā bhaṇito "jaggasi" tti jaha*  
*āṇaveha: kiṃ tuṇhakkho acchasi? teṇa bhaṇiyaṃ: cintemi. kiṃ cintesi? bhaṇai:*  
 12 *asottha-pattāṇaṃ kiṃ viṇṇo-mahallo udāhu chihā? kiha te cintiyaṃ? bhaṇai: do*  
*vi samāṇi. 11*

Āv.-ṭīkā (H): 1.416b,7-417a,5

- 15 *tao raṇṇā evaṃ parikkhiṇa pacchā samādiṭṭhaṃ jahā "teṇ'eva*  
*dāraeṇ'āgantavaṃ taṃ puṇa ṇa sukka-pakkhe ṇa kaṇha-pakkhe ṇa rātiṃ ṇa*  
*divase ṇa chāyāe ṇa uṇheṇaṃ ṇa chatteṇaṃ ṇa āgāseṇaṃ ṇa pāihiṃ ṇa jāṇeṇaṃ*  
 18 *ṇa pantheṇaṃ ṇa uppahēṇaṃ ṇa ṇhāeṇaṃ ṇa maṇeṇaṃ" ti. tao tassa niveiyaṃ.*  
*pacchā aṅgholiṃ kātūṇa cakka-majjha-bhūmīe eḍag'ārūḍḍho cālaṇī-*  
*nimi'uttim'aṅgo. 10*

- 21 *aṇṇe bhaṇanti: sagaḍa-laṭṭaṇī-paesa-baddhao chāiṇa-paḍageṇaṃ saṃjḥā-*  
*samayaṃmi amāvāsāe sandhīe āgao narinda-pāsaṇ.*

- raṇṇā pūjito. āsanno ya so ṭhio. paḍhama-jāma-vibuddheṇa ya raṇṇā saddāvio*  
 24 *bhaṇo ya: sutto? jaggasi? bhaṇai: Sāmi! jaggāmi. kiṃ cintesi? bhaṇai "asotta-*  
*pattāṇaṃ kiṃ daṇḍo mahallo uyāhu se siha" tti? raṇṇā cintiyaṃ: sāhu. evaṃ*  
*pacchā pucchio bhaṇai: do vi samāṇi. 11*

The (monarch's) men were dumbfounded. The monarch was informed. He asked, "Who gave this reply?" "Rohaka, the son of Bharata." 7<sup>63</sup>

(Regarding the catchword "part of the forest":) again (the monarch) ordered his men to send these words to them: "In the eastern part of the colony there is a section of forest that is to be moved to the western part." Rohaka was asked for his advice. According to his instructions, they moved the colony to the region lying east of the forest well. The people informed the monarch as follows: "The section of the forest has been moved in the western part." "How is this possible?" "The colony has been moved to the eastern part." 8<sup>64</sup>

(Regarding the catchword "boiled rice":) again the monarch sent messengers, saying, "Milk rice is to be prepared without fire." Rohaka was asked for his counsel. According to his instructions, they prepared (the milk rice) using the heat of cow dung. 9<sup>65</sup>

As (the monarch) had tested (Rohaka) in this way, he thereafter gave the order: "This boy is to come here, but neither during the bright nor during the dark half of the month, neither in the night-time nor in the daytime, neither in the shadow nor in the sun, neither with cover protecting his head, nor through the air, nor on foot, nor on a cart, neither along the path nor beside it, neither washed clean nor dirty." Then Rohaka was informed. Thereupon he cleaned the front of his body only, put one foot on the axle-tree that forms the middle of the wheel, riding on a ram (and) wearing a sieve on his head. 10

Other traditions report: joined to the short part of the axle-tree, covered with woven clothes, he arrived during dusk of the night of the new moon, just as the one half of the month was changing into the next.

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63. Āv.-ṭikā (M) 1.517b,2-5: "agaḍa" tti. tato puṇar avi raṇṇā tesin maṇṭisā pesiyā. bhaṇiyā: jahā tujjhaṇ gāme atīva āsāya-ñijjodago kūvo atthi. so pesiyavvo. tato Rohaḥo pucchito. teṇa bhaṇiyaṇ: tujjhe bhaṇaha: esa amhaḥcaḥ agaḍo āraṇṇo. na tīrai sahāyam-antareṇa egāgī āgantūṇ. tato nāgaragaṇ kūvaṇ pesaha jeṇa teṇa samaṇ jāi. maṇussā tuṇhikkā ṭhiyā. raṇṇo niveiyaṇ. pucchiyaṇ keṇēyam-uttaraṇ kayayaṇ? "Bharaha-putteṇaṇ Rohaṇeṇaṇ" ti. 7

64. Āv.-ṭikā (M) 1.517b,5-7: "vaṇa-saṇḍa" tti. tato puṇar avi purisā pesiyā. bhaṇiyā ya: jahā gāmassa puvva-disā-bhāge vaṇa-saṇḍo atthi. so pacchima-disā-bhāge kāyavvo. te addaṇṇā. Rohaḥo pucchito. tav-vayaṇeṇa gāmo vaṇa-saṇḍassa puvva-pāsaṇ gato. purisehiṇ raṇṇo niveiyaṇ taṇ: kato pacchima-disī-bhāge vaṇa-saṇḍo. kahaṇ? gāmo puvva-pāsaṇ gato. 8

65. Āv.-ṭikā (M) 1.517b,8ff.: "pāyaso" tti: puṇar avi raṇṇā maṇusā pesiyā. aggaṇ viṇā paramannaṇ nipphādetavvaṇ. Rohaḥo pucchito. tav-vayaṇeṇa karīsa-unhāe nipphāiyaṇ. 9

Āv.-cū. 1.546,1-7

- bīe jāme chālīyā-liṇḍiyāo. vāteṇaṃ. tatīe khāḍailā jattīyā paṇḍaragā tattīyā*  
 3 *kālagā. jattīyaṃ pucchaṃ tattīyaṃ sarīraṃ pi āyāmeṇaṃ. cauttha-jāme saddāvīo*  
*vāyaṃ na deti. teṇa kaṇṭīyāe pacchinno uṭṭhito. bhaṇati: kiṃ jaggasi suyasi?*  
*bhaṇati: jaggāmi. kiṃ karesi? cintemi. kiṃ cintesi? katihīṃ si jāto? to katihi?*  
 6 *teṇa bhaṇīyaṃ: pañcahiṃ. keṇa keṇa? raṇṇā Vesamaṇeṇaṃ caṇḍāleṇaṃ*  
*rayaēṇaṃ viñchīeṇaṃ. teṇa māyā pucchitā: nibbāndhē kākītaṃ. so pucchāti*  
*“kiha te ṇāyaṃ” ti? so bhaṇati “yena yathā nyāyena rājjaṃ pālayasi teṇa ṇajjasi*  
 9 *rāyaputto” ti. “Vesamaṇo dāṇeṇaṃ. roseṇaṃ caṇḍāleṇaṃ. savvassa haraṇeṇaṃ*  
*rayayo puṇa. jeṇa mamaṃ ucchuṇṇase teṇa viñchito” ti. tuṭṭho rāyā. savvesiṃ*  
*uvarīṃ ṭhavito bhogā ya se diṇṇā.*

12 Āv.-ṭikā (H): 1.417a,5-417b,3

- evaṃ bīya-jāme chagaliyāo leṇḍiyāo vāeṇa. tatīe khāḍahillāe jattīyā paṇḍarā-rehā*  
*tattīyā kālagā. jattīyaṃ pucchaṃ taddaha-mittaṃ sarīraṃ. cautthe jāme saddāvīo*  
 15 *vāyaṃ na dei. teṇa kaṇṭīyāe chikko uṭṭhio. rāyā bhaṇai: jaggasi suyasi? bhaṇai:*  
*jaggāmi. kiṃ karesi? cintemi. kiṃ? kaihiṃ si jāo. kaihiṃ? pañcahi. keṇa keṇa?*  
*raṇṇā Vesamaṇeṇaṃ caṇḍāleṇaṃ rayaēṇaṃ vicchueṇaṃ. māyāe nibandhaṇe puc-*  
 18 *chie kahiyaṃ. so pucchio bhaṇai “yathā nyāyena rājyaṃ pālayasi to ṇajjasi jahā*  
*rāyaputto” ti. “Vesamaṇo dāṇeṇaṃ. roseṇaṃ caṇḍālo. savva-ssaharaṇeṇaṃ*  
*rayao. jaṃ ca vīsattā-suttaṃ pi kaṇṭīyāe uṭṭhavesi teṇa vicchuo” ti. tuṭṭho rāyā.*  
 21 *savvesiṃ uvarīṃ ṭhavio. bhogā ya se diṇṇā.*  
*eyassa “uppattīyā buddhi” ti.*

The monarch received him with honours. (Rohaka) remained in the vicinity (of the monarch).

During the first night watch, he was awoken by the monarch, who called his name and said (to Rohaka), “Are you sleeping? Are you awake?” (Rohaka) answered, “Majesty! I am awake.” “What are you thinking? (Rohaka) answered, “Whether the stalk or the spike (of the leaves) of the Aśoka-tree is longer.” Later, when asked about this, (Rohaka) said, “Both of them are the same in length.” 11<sup>66</sup>

During the second night watch, the monarch was awoken again by the call of the night watchman<sup>67</sup>. (Again) he asked Rohaka, “Are you sleeping? Are you awake?” (Rohaka) answered, “Majesty! I am awake.” He had, however, been asleep before and was awoken (by the monarch’s words). He rose. The monarch addressed him, saying, “You are awake. Then tell me for what reason are you so silent?” “I am thinking.” “What are you thinking about?” (Rohaka) answered, “For what reason is the excrement of goats round in shape? The monarch thought, “Well, this reflection is right.” Later on, when asked for the reason, (Rohaka) said, “Majesty! It is the Samvartaka-wind, which comes into existence inside the stomach of the goats and which causes the excrement to be round in shape.” Then he fell asleep. 12<sup>68</sup> Also, during the third night watch, when asked, “What are you thinking?”, (Rohaka) said, “Is the colour of a squirrel white? Is it black? Is the tail longer than the body?”

66. In Āv.-ṭikā (M) the conversations that took place during the first and second night watch are interchanged.

67. Āv.-ṭikā (M) 1.518a,2: *bīya-jāme’vi jāma-saddeṇa rāyā vibuddho.*

68. Āv.-ṭikā (M) 1.517b,13-518a,2: *jāma-vibuddheṇa raṇṇā saddāvīto, bhaṇito*

The monarch considered, thinking "This reflection too is right." Later on, when asked about this, (Rohaka) said, "(The squirrel) is both white and black; the tail and body are of the same length." 13<sup>69</sup>

During the fourth night watch, (the monarch) called (Rohaka) by his name. (Rohaka) said nothing. Then pricked by the monarch with a thorn, (Rohaka) jumped up and was asked, "Are you sleeping? Are you awake?" (Rohaka) answered, "I am awake". "What are you doing?" "I am thinking." "What you are thinking?" (Rohaka) replied, "By how many (fathers) were you procreated?" The monarch insisted, saying, "Tell me!" (Rohaka) continued, saying, "By five." "Which five?" (Rohaka) said, "By the monarch, Kubera, a Caṇḍāla, a washerman and by a scorpion." Then the monarch jumped up and, reflecting upon the manner of his procreation, he went to the chamber of (his) mother. He fell down before her feet (and) asked (her), "How many procreated me?" His mother answered, "Only your father alone." Then, after he had insisted further, she told him, "The monarch is your real father. During that day when I had been prepared for sleeping (together with him), I went to honour the god Kubera. Seeing the decorated Kubera, I fell in love with him. Afterwards, on my way home, I noticed a Caṇḍāla whom I desired also, and then a washerman whom I also desired. Having returned home, with my hand I touched a scorpion, which produced a drop of ardour caused by this special festival day. Again my attachment was aroused towards him too. Now, if (just) because of (my) attachment (towards them) they shall be your fathers, then shall it be so. Different is the case regarding your father, namely the monarch." Then he bowed before (his) mother (and) returned to his palace. Secretly, he asked Rohaka, "How did you find out that I was procreated by five?" (Rohaka) answered, "As you rule the kingdom according to the rules, I recognised that you are the son of a monarch; on account of your wealth, I recognised Kubera; (your) anger indicates the Caṇḍāla; by the collection of all the property of others, the washerman; (and) because you pricked me with a thorn although I had fallen peacefully asleep, I recognised that you were procreated by a scorpion." 14<sup>70</sup>

The monarch was satisfied. He gave (Rohaka) the position as his counsellor, as the foremost of all (his ministers), and conferred property on him. Thus the spontaneous cognition (of Rohaka).

*ya: sutto jaggasi? bhaṇai: Deva! jaggāmi. kiṃ cintesi? bhaṇai: chagaliyā-liṇḍito kahaṃ vaṭṭulūto bhavanti? raṇṇā cintiyaṃ: sāhu evaṃ vimarisiyaṃ. pacchā pucchito bhaṇati: Deva! tāsiṃ udara-majjhe saṃbhāvato saṃvaṭṭaga-vāto atthi teṇa vaṭṭulūto jāyante.*

69. Āv.-ṭikā (M) 1.518a,3-6: *evaṃ taiya-jāme pucchito: kiṃ cintesi? bhaṇai: khādāhilāe kattiyā paṇḍurā rehā? kittiyā kālagā? kiṃ mahallaṃ puccham? uyāhu sarīraṃ? raṇṇā cintiyaṃ: sāhu eyaṃ pi cintiyaṃ. pacchā pucchito bhaṇai: jattiyā paṇḍarā tattiyā kālagā, jattiyaṃ puccham taddahaṃ sarīraṃ.*

70. Āv.-ṭikā (M) 1.518a,6-519a,2: *cauthe jāme saddāvito vāyaṃ na die. tato raṇṇā kambiyāe chikko uṭṭhito. pucchito: sutto jaggasi? bhaṇai: jaggāmi. kiṃ karesi? cintemi. kiṃ cintasi? bhaṇat: karitth jāto si? raṇṇā pucchayaṃ: sāha. teṇa bhaṇiyaṃ: pañcāhiṃ. keṇa keṇa? bhaṇai: raṇṇā 1 Vesamaṇeṇa 2 caṇḍāleṇa 3 rayageṇa 4 vicchugeṇa 5. tato rāyā nibbandhe kae sāhai: rāyā tāva tava piyā ceva. jammi diṇe rūṇhāyā ahaṃ saṃvuttā tammi Vesamaṇa-jakkhaṃ piṭṭuṃ gayā. Vesamaṇe alaṃkiya-vibhūsi diṭṭhe tass'uvāriṃ me aṇurāgo jāto. tato gharam aṇṇiē mae aniarāle caṇḍālo diṭṭho. so'vi aṇṇisito. tato rajago. so'vi āsaṃsito. dharam āgayāe kaṇikkamato vicchuo ūsava-visesa-nimmittam kato. hatthēṇa phaṃsito. tato tassa vi uvāri me aṇurāgo jāto. evaṃ jai aṇurāga-metteṇa te piyaro bhavanti tato havanti. annahā rāyā ceva tava piyā. tato māyaṃ paṇamiṭṭha sabhavaṇam āgato. Rohagam egante pucchati "kahaṃ jānasi jahā'haṃ pañcāhiṃ jāto mi" ti? so bhaṇati "yathā nyāyaṃ pratipālayanto najjasi jahā rāyaputto" ti. "Vesamaṇo dāṇeṇaṃ. caṇḍālo roseṇaṃ. rayago savvassa-haraṇeṇaṃ. jam ca vīsatttha-suttaṃ pi kambiyāe cuṅkasi teṇa najjasi: viñchueṇa jāto si" ti.*

pāriṇāmiyā buddhi (Cāṇakka) Āv.-cū., 1.563,1-566,2 = Āv.-ṭikā (H), 1.433a,4-435b,9

3 Āv.-cū. 1.563,1-9

*Golla-visae Caṇiya-ggāmo. tattha Caṇio māhaṇo. so ya sāvao. tassa ghare sādhiṇi ṭhitā. putto se jāto saha dāḍhāhiṇi. teṇa sādhiṇa pāesu pādīo. tehiṇi bhaṇitaṇi “rāyā hohiti” tti. teṇa cintiyaṇi “mā doggaṭṭhi jāissai” tti dantā ghaṭṭhā. puṇo’vi āyariyāṇaṇi kahiṭaṇi. tehiṇi bhaṇitaṇi “kiṇi kajjatu? ettāhe vi biṇḍ’antarito bhavissati” tti. ummukka-bāla-bhāveṇa coddasa vijjā-ṭhāṇāṇi āgamiyāṇi. so vi sāvao saṇṭuttṭho. egāo bhadda-māhaṇāo āṇiyā bhajjā se. aṇṇadā kamhi kotue bhajjā se māti-gharaṇi gatā.*

*keti bhaṇanti: bhāti-vivāhe gatā.*

- 12 *tise ya bhāṇi aṇṇesiṇi khaddh’ādāṇiyāṇaṇi diṇṇelliyāo. tā alaṇṇikita-bhūsitāo āgatāo. savvo pariyaṇo tāhiṇi samaṇi lavati. sā egante acchati. tise addhiṭi jāti. gharaṇi āgatā. addhiṭi-laddhā acchati. nibbandhe siṭṭhaṇi. teṇa cintiyaṇi: Nando Pāḍaliputte dei. tattha vaccāmi. gato kattiya-puṇṇimāe. puṇva-ṇṇatthe āsaṇe*  
15 *paḍhame ṇivuttṭho. taṇi ca tassa sallī-yātassa<sup>71</sup> rāulassa satā ṭhavijjati. siddhaputto ya Nandeṇa samaṇi tattha āgato bhaṇati: esa baṇḍbhaṇo Nanda-vaṇṇassa chāyaṇi akkamiṇa ṭhito. dāsīe bhaṇito “Bhagavaṇi! biṭie āsaṇe ṇivesāhi” tti.*

18 Āv.-ṭikā (H): 1.433a,4-433b,5

*Golla-visae Caṇaya-ggāmo. tattha ya Caṇage māhaṇo. so ya sāvao. tassa ghare sādhiṇi ṭhiyā. putto se jāto saha dāḍhāhiṇi. sādhiṇa pāesu pādīo kahiyaṇi ca “rāyā bhavissai” tti. “mā duggaṇi jāissai” tti dantā ghaṭṭhā. puṇo’vi āyariyāṇaṇi kahiyaṇi. bhaṇai: kiṇi kajjau? ettāhe biṇḍ’antarito bhavissai. ummukka-bāla-bhāveṇa coddasa vijjā-ṭhāṇāṇi āgamiyāṇi. so ya sāvao saṇṭuttṭho. egāo bhadda-māhaṇa-kulāo bhajjā se āṇiyā. aṇṇayā kamhiṇi vi koute māi-gharaṇi bhajjā se gayā.*

*kei bhaṇanti: bhāi-vivāhe gayā.*

- 27 *tise ya bhagīṇi aṇṇesiṇi khaddh’ādāṇiyāṇaṇi diṇṇelliyāo. tāo alaṇṇikiya-vihūsiyāo āgayāo. savvo’vi pariyaṇo tāhiṇi samaṇi saṇṭlavyaeti. sā egante acchai. addhiṭi jāyā. gharaṇi āgayā. sasogā. nibbandhe siṭṭhaṇi. teṇa cintiyaṇi: Nando Pāḍaliputte dei. tattha vaccāmi. tao kattiya-puṇṇimāe puṇva-ṇṇatthe āsaṇe*  
30 *paḍhame ṇisaṇṇo. taṇi ca tassa sallī-patiyassa sayā ṭhavijjai. siddhaputto ya Nandeṇa samaṇi tattha āgato bhaṇai: esa baṇḍbhaṇo Nanda-vaṇṇassa chāyaṇi akkamiṇa ṭhio. bhaṇi dāsīe: Bhagavaṇi! biṭie āsaṇe ṇivesāhi.*  
33

71. sallī-° Ed.



Cāṇakya

In the village of Caṇaka, in the district of Golla, there (lived) the Brahmin Caṇika, a follower of the Jain creed. Some ascetics were staying in his house (when) his son was born with teeth. The (child) was dropped by (Caṇika) to the feet of these ascetics. The ascetics said, "He will be a monarch." (Caṇika, more interested in religious than worldly affairs, and afraid that his son as monarch would come into conflict with the Jain law of ahiṃsā,) thought, "He shall never fall into a lower existence" (and) filed his teeth. Again the Jain teacher was informed. He said, "What is the use of this? Now he will become a monarch without an image." As he grew up, (Cāṇakya) became learned in all fourteen sciences. He likewise was a contented follower of the Jain creed. His wife had been born into the family of a wealthy Brahmin. In the course of time (her parents) died. Once his wife for some reason visited her mother's house. Other traditions report: she went there to attend the marriage of her brother. Her sisters already were married to various wealthy (men). Those (sisters) came in with ornaments. All neighbours spoke with them. She (however) stayed apart in a corner. She did not feel well there (and returned home). Asked by Canika, she gave him no explanation. After he insisted, she explained to him (the reason for her bad mood). (Caṇika) thought, "Nanda in Pāṭaliputra is generous. I will go there." He went on the day of full moon in the month of Kārtika. (Once he had arrived there,) he sat down on the first seat at the front, although this (seat) was usually reserved for the governor, the ruler of the settlement. Then Nanda arrived there together with a Siddhaputra (and) said, "This Brahmin, although he stepped in the shadow of Nanda, he does not move." A female slave spoke (to Canika): "Sir, please sit down on the second seat." "You are welcome,"

Āv.-cū. 1.563,9-564,1

- 3 "astv" iti bitie āsaṇe kuṇḍiyaṃ ṭhaveli. evaṃ tatie daṇḍagaṃ. cautthe gaṇettiyaṃ. pañcame jaṇṇōvayaṃ. "dhiṭṭho" tti nicchūḍho. pādo paḍhamo ukkhitto bhaṇati ya:

6 koṣena bhṛtyaiś-ca nibaddha-mūlaṃ,  
putraiś-ca mitraiś-ca vivṛddha-śākhaṃ  
utpātya Nandaṃ parivartayāmi,  
haṭhād drumam vāyur ivōgra-vegaḥ

|| |

- 9 niggato. purisaṃ maggati sutam ca ṇeṇaṃ "biṃb'antarito rāyā hohāmi" tti.  
Nandassa mora-posagā. tesim gāmaṃ gato parivvāya-liṅgeṇaṃ. tesim ca mahatarassa dhūtāe canda-pīyaṇe dohalo jāto. so samudāṇento gato. tāṇi taṃ pucchanti. jadi imaṃ mamaṃ dāragaṃ deha to ṇaṃ pāemi candaṃ. paḍisuṇenti. paḍa-maṇḍavo kato. tad-divasaṃ puṇṇimā majjhe chiddaṃ majjh'amhaṃ gate cande savva-rasālūhiṃ davvehiṃ saṃjoettā āsaṇe thālaṃ bharitaṃ kataṃ.  
12 saddāvitā pekkhati piyate ya. uvari puriso ucchāḍeti. avaṇṭe putto jāto. saṃvaḍḍhati. imo'vi dhātu-bilāṇi maggati.  
15

Āv.-ṭikā (H): 1.433b,5-434a,3

- 18 atthu bitie āsaṇe kuṇḍiyaṃ ṭhavei. evaṃ tatie daṇḍayaṃ. cautthe gaṇittiyaṃ. pañcame jaṇṇōvayaṃ. "dhiṭṭho" tti nicchūḍho. pāo ukkhitto. aṇṇayā ya bhaṇai:

21 koṣena bhṛtyaiś-ca nibaddha-mūlaṃ.  
putraiś-ca mitraiś-ca vivṛddha-śākhaṃ  
utpātya Nandaṃ parivartayāmi.  
mahā-drumam vāyur ivōgra-vegaḥ

|| |

- 24 niggao. maggai purisaṃ suyaṃ ca'ṇeṇa "biṃb'antario rāo hohāmi" tti.  
Nandassa mora-posagā. tesim gāmaṃ gao parivvāyaga-liṅgeṇaṃ. tesim ca mahattara-dhūyāe canda-pīyaṇe dohalo. so samudāṇinto gao. pucchanti. so bhaṇai: jai imaṃ me dāragaṃ deha to ṇaṃ pāemi candaṃ. paḍisuṇenti. paḍa-maṇḍave kae tad-divasaṃ puṇṇimā majjhe chiddaṃ kayaṃ. majjha-gae cande savva-rasālūhiṃ davvehiṃ saṃjoettā duddhassa thālaṃ bhariyaṃ. saddāviyā  
27 pecchai pibai ya. uvariṇ puriso acchāḍei. avaṇṭe jāo putto. Candagutto se nāmaṃ kayaṃ. so'vi tāva saṃvaḍḍhai Cāṇakko ya dhāu-bilāṇi maggai.  
30

(Caṇika) replied and he put a bowl on the second seat, a walking-stick on the third, a rosary on the fourth (and) a Brahmanic cord on the fifth. Afterwards on account of his insolence, he was removed. Thereupon he became angry (and) recited a vow<sup>72</sup>:

I will destroy Nanda like a terrible blowing wind (destroys) a huge tree, while I remove (his) roots that depend upon his treasury and soldiers as well as the growing branches that are his sons and allies<sup>73</sup>.

Thereupon he left (the town). Remembering (the words) "I will become a monarch without an image", he looked for the right man to help him fulfil his vow. Equipped with the utensils of a monk, he went to the village of peacock-tamers, who were Nanda's men. At that time, the daughter of the village-chief had a longing to drink the moon. (Cāṇakya) begged for alms. The (daughter's family) asked him (to help satisfy the daughter's longing). He answered, "If you give the (new-born) boy to me, I shall let her drink the moon." They agreed. A tent was set up. It was the day of the full moon. A hole was cut in the middle (of the tent roof). As the moon passed the middle, a bowl was filled with milk flavoured by different ingredients. They called for (the daughter). She saw the moon in the middle of the bowl. Addressed with the words, "Drink!", she drank (the moon as it shone through the hole in the tent into the bowl, appearing like the moon itself). Above (the tent) someone closed (the hole). After her longing had been satisfied in this way, the usual time passed until a child was born. He was called Candragupta. As he was growing up, Cāṇakya went seeking mineral mines (to acquire wealth with which to hire soldiers). The boy Candragupta, however, played with other boys, acting out the clever behaviour of a monarch. (Now continues the verbal discussion:) Cāṇakya returned and observed (the boys). (Candragupta) was acting the monarch and behaving in a befitting manner; some of the other children were acting as advisers and allies and others acted as foot-soldiers. During this game (Candragupta) always delegated command to those who were best suited etc..

At that time Cāṇakya said, "Give something to me." (Candragupta) answered, "Take the cows with you." Cāṇakya (asked): "Will no one slay me?" (Candragupta replied,) "The (treasures) of earth are destined for the benefit of heroes." At this, (Cāṇakya) realised,

72. Āv.-ṭikā (M) 1.530b,13: *tato kuvīto. painnā-purassaraṃ paḍhati*. Sanskrit-chāyā: *pādaḥ (pratijñā) utkṣiptaḥ (manasi sthāpitā)*.

73. JAIN (supra n. 3), p. 453, interprets this passage as if it were Cāṇakya who has been insulted by the Nanda king and appears therefore erroneous.

Āv.-cū. 1.564,5-565,1

- so ya dāraehiṃ samaṃ ramati rāya-ñīti. vibhāsā. Cāṇakko ya paḍiei. pecchati.*
- 3 *teṇa vimaggito. amha vi dijjatu. bhaṇati: gāvīo lahehi. mā mārejja koti. bhaṇati: vīra-bhojjā puhavī. nātaṃ jathā viṇṇāṇaṃ se atthi. to "kassa" ti dāraehiṃ kahi-taṃ: parivāyaga-putto esa. ahaṃ parivvāo. jāmu jā te rāyāṇaṃ karemi. caliyā.*
- 6 *logo milito. Pāḍaliputtaṃ rohiṭaṃ. Nandeṇaṃ bhaggo parivvāyago. āsehiṃ puṭṭhito laggo. Candagutto<sup>74</sup> ya pauma-sare nibuddo. imo upaspr̥ṣati. saṇṇāe bhaṇati "boliya" tti. uttiṇṇā ṇāsanti.*
- 9 *aṇṇe bhaṇanti: Candaguttaṃ<sup>74</sup> paumiṇī-saṇḍe chubhittā rayao jāto. pacchā egeṇa jacca-kisoraga-gaṇeṇa āsa-vāreṇa pucchito: esa pauma-sare pavitt̃ho. tato teṇa diṭṭho. tato ghoḍago Cāṇakkassa allivio. tatth'eva khaggaṃ mukkaṃ.*
- 12 *jale pavesaṇa-tṭhayāe kaṇcuyaṃ muyati tāva khaggeṇa duhā-kato. Candagutto vāhittā caḍāvīto. palāyā. pucchito "taṃ velaṃ kiṃ tume cintitaṃ?" ti. bhaṇati "dhruvam etaṃ eva sobhaṇaṃ ajjo ceva jāṇatti" tti. ṇāto "jogo ṇa esa*
- 15 *vipariṇamati" tti.*
- pacchā chuhāio. Cāṇakko taṃ thāvettā atigato bibheti "mā etthaṃ ṇajjejjāmo" tti. māhaṇassa bāhiṃ niggayassa poṭṭam phālitaṃ. dadhi-karaṇbaṃ gahāya*
- 18 *gato. jimito.*

Āv.-ṭikā (H): 1.434a,8-435a,2

- so ya dāragehiṃ samaṃ ramai rāya-ñīte. vibhāsā. Cāṇakko paḍiei. pecchai. teṇa*
- 21 *vi maggio: amha vi dijjau. bhaṇai: gāvīo laehi. mā mārejja koī. bhaṇai: vīra-bhojjā puhavī. nātaṃ jahā viṇṇāṇaṃ pi se atthi. pucchio "kassa" tti? dāraehiṃ kahiyaṃ: parivvāyaga-putto eso. ahaṃ so parivvāyago. jāmu jā te rāyāṇaṃ karemi. palāo. logo milio. Pāḍaliputtaṃ rohiyaṃ. Nandeṇa bhaggo parivvāyago. āsehiṃ puṭṭhito laggo. Candagutto pauma-sare nibbuddo. imo upaspr̥ṣati. saṇṇāe bhaṇai "volīṇo" tti.*
- 24 *anne bhaṇanti: Candaguttaṃ paumiṇī-sare chubhittā rayao jāo. pacchā egeṇa jacca-valhika-kisora-gaṇeṇa āsa-vāreṇa pucchio bhaṇai: esa pauma-sare nivitt̃ho. tao āsa-vāreṇa diṭṭho. tao'neṇa ghoḍago Cāṇakkassa allito. khaggaṃ mukkaṃ. jāva niguddiṃ jal'oyaraṇ'aṭṭhayāe kaṇcugaṃ milla tāva'neṇa khaggaṃ ghattiṇa duhā-kaō. pacchā Candagutto hakkāriya caḍāvīto. puṇo palāyā. pucchio'neṇa Candagutto: jaṃ velaṃ taṃsi siṭṭho taṃ velaṃ kiṃ tume cin-tiyaṃ? teṇa bhaṇiyaṃ "dhuvaṃ evaṃ eva sohaṇaṃ bhavaī. ajjo ceva jāṇai" tti.*
- 30 *tao'neṇa cintiyaṃ "jogo esa na vipariṇamai" tti.*
- 33 *pacchā Candagutto chuhāio. Cāṇakko taṃ thāvettā bhattassa aigao bihei ya mā*
- 36 *ettha najjejjāmo. ḍoḍassa bāhiṃ niggayassa poṭṭam phālīyaṃ. dahi-kūraṃ gahāya gao. jimio dārao.*

74. Candautt° Ed..

"He also possesses wisdom," and he asked him, "Whose child are you?" The boys answered, "He is the son of a monk." "I am that monk," he replied. To Candragupta he said, "Let us go. For you, I shall acquire a kingdom." They went away. Ordinary people were hired. (Then) they marched against Pāṭaliputra. Nanda defeated (the hostile army of Cāṇakya and Candragupta). The monk (Cāṇakya) fled. Horsemen pursued him. Candragupta, however, hid in a lotus pond. There (Cāṇakya) carried out a ritual washing (to deceive his pursuers). He signalled to (Candragupta), "They have now passed". (Then) they climbed out (of the pond) and continued their escape. Other traditions report: Cāṇakya pushed Candragupta into a lotus pond. He (himself pretended to be) a washerman. One (of the pursuers) riding a thoroughbred Valhika-horse asked (Cāṇakya): "Where is Candragupta?" Cāṇakya replied, "Look, Candragupta has climbed into the lotus pond." The horseman went to look. Then this (horseman) handed over (his) horse to Cāṇakya (and) took off his sword. While bowing down to take off his armour so that he could step into the water, (Cāṇakya) seized the sword (and) divided him in twain. Then he held out (his hand) for Candragupta (and) pulled him out of the pond. As they were continuing their escape, (Cāṇakya) asked Candragupta, "What did you think at that moment when I betrayed you?" The latter answered, "Certainly it is the best, a noble one knows what to do (in such a situation)." At this, (Cāṇakya) knew, "Because he did not deduce in a different way, he is truly the right one."

(Cāṇakya) however, (disguised as the) Tridaṇḍin-ascetic said, "Do not keep her back: your dynasty will last for nine generations." They entered (the town). The kingdom was divided into two parts. (In the palace) there lived a girl whom Nanda had fed on poison. Parvataka fell in love with her (and) she became his consort. At the (wedding-ceremony) the poison penetrated (into Parvataka's skin) as (he touched her) during the ritual processing around the sacred fire. As he was dying, he said, "Friend, my end is near." Candragupta decided, "I will stop the poison." Cāṇakya, however, raised one eyebrow and restrained (Candragupta from helping the dying Parvataka). (Parvataka) died. (Now) both parts of the kingdom became his dominion.

Later on, Candragupta became hungry. Cāṇakya left him behind and went to find some food, but was (always) afraid of being recognised. Outside (a village) he saw the bloated belly of a Brahmin, who had just come out (of that village). (Cāṇakya) asked him, "Where can I get food?" "At such and such a place I just now ate rice grits (and) then I left." Thereupon, (Cāṇakya) ripped open the Brahmin's belly with a digger, extracted the rice grits (and) returned. The boy (Candragupta) ate the rice grits.

Āv.-cū. 1.564,10-565,3

- aṇṇattha gāme rattiṃ samudāṇanti. theriya putta-bhaṇḍāṇaṃ vilevitaṃ deti*  
 3 *uṇhaṃ. ekkeṇa majjhe hattho chūḍho. daḍḍho rovatī. tãe ya bhaṇṇati: Cāṇakka-*  
*maṇḍalo'si. pucchiyaṃ. bhaṇati: pāsāṇi paḍhamāṃ gheppanti. gatā Himavanta-*  
*kūḍaṃ. pavvaio rāyā. teṇa samaṃ mittayā jātā. bhaṇati: samaṃ sameṇa vibhaya-*  
 6 *mo rajjaṃ. otaventaṇaṃ egattha ṇagaraṃ ṇa paḍati. pavittḥo tidaṇḍī. vatthūṇi*  
*joeti. Indakumāriyāo. tāsīṃ taṇaṇa ṇa paḍati. mātāe ṇiṇavittāo. paḍitaṃ*  
*ṇagaraṃ. Pāḍaliputtaṃ rohitāṃ. Nando dhamma-duvāraṃ maggaṭi. egeṇa*  
 9 *raheṇa jaṃ tasasi taṃ ṇiṇehi. do bhajjāto egā kaṇṇā davvaṃ ca ṇiṇeti. kaṇṇā*  
*Candaguttaṃ<sup>75</sup> paloeti. bhaṇitā "jāhi" itī. tãe vilaggantīe Candaguttassa rahe*  
*ṇava aragā bhaggā. tidaṇḍī bhaṇati "mā vārehi ṇava purisa-jugāṇi tujjhaṃ*  
 12 *vaṃso hohiti" itī. atigatā. do bhāgā katā. egā kannagā visa-bhāviyā. tattha*  
*Pavvatagassa icchā. sã tassa diṇṇā. aggi-pariyañcaṇe visa-parigato maritum*  
*āraddho. bhaṇati: Vayaṃsaga! marijjati. Candagutto "ruṃbhāmi" itī vavasito.*  
 15 *Cāṇakkeṇa bhiḍḍi ṇiyatto. do rajjāṇi tassa jātāṇi:*

Āv.-tikā (H): 1.434b,5-435a,5

- aṇṇayā aṇṇattha gāme. rattiṃ samuyāṇei. therīe puttaga-bhaṇḍāṇaṃ vilevī vaṭṭiyā.*  
 18 *ekkeṇa majjhe hattho chūḍho. daḍḍho rovai. tãe bhaṇṇai: Cāṇakka-maṇḍalayaṃ*  
*pucchiyaṃ. bhaṇai: pāsāṇi paḍhamāṃ gheppanti. gaā Himavanta-kūḍaṃ. pav-*  
*vaio rāyā. teṇa samaṃ mittayā jāyā. bhaṇai: samaṃ sameṇa vibhajāmo rajjaṃ.*  
 21 *upaventaṇaṃ egattha ṇayaraṃ ṇa paḍai. pavittḥo tidaṇḍī. vatthūṇi joei.*  
*Indakumāriyāo diṭṭhāo. tāsīṃ taṇaṇa ṇa paḍai. māyāe ṇiṇāviyāo. paḍiyaṃ*  
*ṇayaraṃ. Pāḍaliputtaṃ rohiyaṃ. Nando dhamma-vāraṃ maggai. egeṇa raheṇa*  
 24 *jaṃ tarasi taṃ ṇiṇāhi. do bhajjāo egā kaṇṇā davvaṃ ca ṇiṇei. kaṇṇā*  
*Candaguttaṃ paloeti. bhaṇiyā "jāhi" itī. tãhe vilaggantīe Candagutta-rahe ṇava*  
*aragā bhaggā. tidaṇḍī bhaṇai "mā vārehi. nava-purisa-jugāṇi tujjha vaṃso*  
 27 *hohi" itī. aiyao. do-bhāgī-kayaṃ rajjaṃ. egā kaṇṇagā visa-bhāviyā. tattha*  
*Pavvayagassa icchā jāyā. sã tassa diṇṇā. aggi-pariyañcaṇe visa-parigao maritum*  
*āraddho bhaṇai: Vayaṃsa! marijjai. Candagutto "ruṃbhāmi" itī vavasio.*  
 30 *Cāṇakkeṇa bhiḍḍi kayā ṇiyatto. doṇi rajjāṇi tassa jāyāṇi.*

75. Vice supra n. 74.

Once in another village, he was begging for alms at nighttime. An old woman had just prepared rice-soup for her children. One of them brought his hand into the middle of (the soup), was scalded (and) cried. She, however, said, "You are a fool like Cāṇakya, first reaching out into the middle (of the rice-soup). First of all the outer parts must be taken<sup>76</sup>.

He went up into the Himavatkūṭa mountains, where Parvataka reigned. A friendship arose between them. (Cāṇakya) said, "When we have defeated Nanda, we shall divide the kingdom into equal parts." Plundering they marched somewhere against the city. They could not capture (that town)<sup>77</sup>. Cāṇakya entered (the town belonging to Nanda disguised) as a Tridaṇḍin ascetic and looked at the buildings. There he saw a temple consecrated to Indra's daughters (recognised as the tutelary goddesses of the town). Because of the power that they exercised, the town could not be captured. By means of a trick, he ordered (the statues of Indra's daughters) to be moved outside the town, whereupon the town was captured. They went (and) marched against Pāṭaliputra. Nanda demanded (the right to) retreat in accordance with custom. Cāṇakya said, "Bring out whatever you can load onto a cart." (Nanda) brought two woman, a girl (and some) property with him. The girl looked at Candragupta. (Nanda) addressed her, saying, "Go." Then, as she climbed onto Candragupta's cart, nine spokes of the wheel broke apart. Candragupta kept her back.

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76. Because Cāṇakya started his first attack against Nanda at the centre of the latter's kingdom.

77. Āv.-līkā (M) 1.531b,6ff.: *Nandaṃ oyavittā samaṃ sameṇa rajjaṃ vibhajāmo. caliyā. desaṃ lūḍantā enti.*

Āv.-cū. 1.565,3-10

*Nanda-maṇṣū ya corigāe jīvanti. so cora-ggāhaṃ maggati. tidaṇḍī bāhiriyāe*  
 3 *Naladāmaṃ muiṅga-māraṇaṃ daṭṭhuṃ āgato. raṇṇā saddāvīto. diṇṇaṃ*  
*ārakkhaṃ. vīsattā katā. bhattā-dāṇe sakuḍumbā māriyā.*

*āṇāe: vaṃsihi aṃbagā parikkhiṭṭā. viparīte kate ruṭṭho. palīvito savva-gāmo.*  
 6 *"tehi ya gāmeḷḷahehiṃ tassa kappāḍiy'attāṇe bhattaṃ ṇa diṇṇaṃ" ti kāmū. koṣa-*  
*nimittaṃ pariṇāmitā buddhī. jūtaṃ ramati kūḍa-pāsaehiṃ. sovaṇṇaṃ*  
*thālaṃ dīṇāra-bharitaṃ jo jiṇati tassa. ahaṃ jiṇāmi ekko dāyavvo. aticiranti*  
 9 *aṇṇaṃ uvāyaṃ cinteti. nāgarāṇaṃ bhattaṃ deti. majja-pāṇaṃ ca diṇṇaṃ.*

*mattesu paṇaccito bhaṇati gāyanto:*

|    |                               |                                    |  |
|----|-------------------------------|------------------------------------|--|
| 12 | <i>do majjha dhātu-rattāo</i> | <i>kañcaṇa-kunḍiyā tidaṇḍaṃ ca</i> |  |
|    | <i>rāyā me vasa-vattī.</i>    | <i>ettha vi tā me holaṃ vāehi</i>  |  |

*aṇṇo asahamāṇo bhaṇati:*

|    |                                                  |                                      |
|----|--------------------------------------------------|--------------------------------------|
| 15 | <i>gaya-poyagassa (bhaddassa mantharagaie u)</i> |                                      |
|    | <i>joṇaṇa-sahassaṃ</i>                           |                                      |
|    | <i>pade pade sata-sahassā.</i>                   | <i>ettha vi tā me holaṃ vāehi</i> 12 |

18 Āv.-ṭikā (H): 1.435a,5-435b,2

*Nanda-maṇṣū coriyāe jīvanti. cora-ggāhaṃ maggai. tidaṇḍī bāhiriyāe*  
*Naladāmaṃ muiṅga-māraṇe daṭṭhuṃ āgao. raṇṇā saddāvīto. ārakkhaṃ diṇṇaṃ.*  
 21 *vīsattā kayā. bhatta-dāṇeṇa sakuḍumbā māriyā. āṇāe: vaṃsihiṃ aṃbagā*  
*parikkhiṭṭā. vivarīte ruṭṭho. palīvio savvo gāmo. tehiṃ gāmeḷḷahehiṃ kappāḍiy'atte*  
*bhattaṃ na diṇṇaṃ" ti kāmū. koṣa-nimittaṃ pariṇāmiyā buddhī:*  
 24 *jūyaṃ ramai kūḍa-pāsaehiṃ. sovaṇṇaṃ thālaṃ dīṇārāṇaṃ bhariyaṃ jo jiṇai*  
*tassa eyaṃ. ahaṃ jiṇāmi ego dīṇāro dāyavvo. aiciranti annaṃ uvāyaṃ cinteti.*  
*ṇāgarāṇa bhattaṃ dei majja-pāṇaṃ ca. mattesu paṇaccio. bhaṇai: do majjha*  
 27 *dhātu-rattā kañcaṇa-kunḍiyā tidaṇḍaṃ ca rāyā vi ya vasa-vattī ettha vi tā me*  
*holaṃ vāehiṃ. aṇṇo asahamāṇo bhaṇati: gaya-poyayassa mattassa uppaiyassa*  
*joṇa-sahassaṃ pae pae saya-sahassaṃ ettha vi tā me holaṃ vāehiṃ.*



Nanda's adherents (were living in hiding) and committing robberies. Therefore Cāṇakya demanded that the thieves be seized. On one occasion, he went into the outer districts (of the town). There the son of Naladāma had been bitten by ants and was crying. Naladāma hurried there (and) noticed the ant-heap. Making a fire, he smoked out (the ant-heap) and destroyed it completely. Cāṇakya observed him<sup>78</sup>. He informed the monarch. The monarch ordered him to be called in (and) he employed him as a police officer. The thieves admitted him into their confidence. Once (Naladāma) gained their confidence by entertaining them, (whereupon he) killed them all, together with their families.

In a certain village the Tridaṇḍin-ascetic (Cāṇakya) received no alms. There an order (which could be understood in two ways) was issued, namely to plant mango-trees around bamboo<sup>79</sup>. The (villagers) executed (this order) in the reverse manner: bamboo was planted around the mango-trees. At this, (Cāṇakya) became angry (and) the village was burnt to the ground.

Then he thought about another trick. He invited the nobles of the town for a meal. Intoxicating drinks were offered. When they became drunk, (Cāṇakya) sang<sup>80</sup>:

- 1 Two (garments) dyed by red minerals I possess, a golden water pot and a Tridaṇḍa(-stick); the monarch himself conforms to my disposals; but now let speak my friend

After he has spoken like this, another one was eager to speak:

- 2 On the foot-prints of a young elephant in heat running one hundred thousand of Yojanas (I will put) one hundred thousand (Dīnārs); but now let speak my friend

78. By means of this observation Cāṇakya found out a plan for demolish the robbers.

79. According to the Prakrit words *vaṃsihi aṃbagā parikkhittā* both ways are possible: Planting bamboo around mango-trees or the reverse way.

80. For the metrical constitution of the following stanzas compare METTE (1983, supra n. 9), p. 138ff..

Āv.-cū. 1.565,10-566,2

*aṇṇo asahamāṇo bhaṇati:*

- |   |                                                                           |                                                                  |    |
|---|---------------------------------------------------------------------------|------------------------------------------------------------------|----|
| 3 | <i>tila-āḍhagassa vuttassa<br/>tile tile sata<sup>81</sup> -sāhassaṃ.</i> | <i>ṇipphaṇṇassa bahu-saitassa<br/>ettha vi tā me holam vāehi</i> | 13 |
|---|---------------------------------------------------------------------------|------------------------------------------------------------------|----|

*aṇṇo bhaṇṇati:*

- |    |                                                                   |                                                                      |    |
|----|-------------------------------------------------------------------|----------------------------------------------------------------------|----|
| 6  | <i>ṇava-pāusammi punṇāe<br/>egāha-mahita-metteṇaṃ</i>             | <i>giri-naiyāe ya siggha-vegāe<br/>ṇava-ṇīteṇa pālīṃ bandhāmi</i>    | 14 |
| 9  | <i>jaccāṇa vara-kisorāṇaṃ<br/>kesehiṃ ṇabhaṃ chācemi.</i>         | <i>tad-divasaṃ tu jāya-mettāṇaṃ<br/>ettha vi tā me holam vāehi</i>   | 15 |
|    | <i>do majjha atthi rataṇāṇi<br/>chīṇṇā chīṇṇā vi rūhanti.</i>     | <i>sāli-pasūṭi ya gaddabhiyā ya<br/>ettha vi tā me holam vāehi</i>   | 16 |
| 12 | <i>seta-sukillo ṇicca-sugandho<br/>ṇiriṇo ya du-paṇcasato ya.</i> | <i>bhajja aṇuvvaya n'atthi pavāso<br/>ettha vi tā me holam vāehi</i> | 17 |
- evaṃ ṇāūṇaṃ rayaṇāṇi maggiūṇaṃ goṭṭāgārāṇi sāliṇaṃ bhariyāṇi rayaṇāṇi  
15 gaddabhiy'ādīṇi pucchito chīṇṇāṇi chīṇṇāṇi jāyanti. āsā ega-divasa-jātā mag-  
gitā. ega-divasiyaṃ ṇava-ṇītaṃ maggiṭaṃ. esa pariṇāmitā Cāṇakkassa buddhī.*

Āv.-ṭikā (H): 1.435b,2-9

- 18 *anno bhaṇai: tila-āḍhayassa vuttassa nipphaṇṇassa bahu-saiyassa tile tile saya-  
sahassaṃ tā me hālaṃ vāehi. aṇṇo bhaṇai: nava-pāusammi punṇāe giri-ṇaiyāe  
siggha-vegāe egāha-mahiya-metteṇa nava-ṇīteṇa pālīṃ bandhāmi ettha vi tā me  
21 holam vāehi. anno bhaṇai: jaccāṇa nava-kisorāṇa tad-divaseṇa jāya-mettāṇa  
kesehiṃ nahaṃ chācemi ettha vi tā me holam vāehi. anno bhaṇai: do majjha atthi  
rayaṇā sāli pasūṭi ya gaddabhiyā ya chinnā chinnā vi ruhanti ettha vi tā me  
24 holam vāehi. anno bhaṇai: saya-sukkila-nicca-suyandho bhajja aṇuvvaya n'atthi  
pavāso nirīṇo ya du-paṇcasao ettha vi tā me holam vāehiṃ.  
evaṃ ṇāūṇa rayaṇāṇi maggiūṇa koṭṭhārāṇi sāliṇa bhariyāṇi. gaddabhiyāe puc-  
27 chio chinnāṇi chinnāṇi puṇo puṇo jāyanti. āsā ega-divasa jāyā maggiyā. ega-  
divasiyaṃ ṇava-ṇīyaṃ. esa pariṇāmiyā Cāṇakkassa buddhī.*

Another one was eager to speak:

- 3 On each grain of a distinct measure of sesame that has been sown and came up while centupling many times (I will put) one thousand (Dīnārs); but now let speak my friend.

Another one said:

- 4 At the beginning of the rainy season while the mountain-rivers rushing down I erect a dam with one single's day whisked fresh-butter; but now let speak my friend.

The next said:

- 5 With the manes of thoroughbred young foals, new-born on just this single day, I will cover the sky; but now let speak my friend.

One more said:

- 6 Two precious things are mine: the production of rice and of donkeys-rice, which grows again as soon it is cut ; but now let speak my friend.

Another one said:

- 7 My white sperms always smells well<sup>82</sup>; my wife is honest; I never stayed far away and I am free of each debt and I own twice five-hundred; but now let speak my friend.

In this way he came to know (about the nobles' wealth) and he claimed the precious things (of which they had boasted for the royal treasury). The storage dumps became filled with rice. He was informed about such precious things as donkey-rice etc, which grows again as soon it is cut. (Moreover,) he claimed all foals born on a single day (and) likewise the fresh-butter made on one single day.

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82. Haribhadra reads *saya-sukkila* (?).